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MAY 1939

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Foreword

This month we emphasize the new plan of ur Missions Council to advise setting aside n May a Sunday for the American Board, he foreign missionary agency of our hurches. The cover and the opening article ound the keynote—namely, that Christian America has the material AND the spirit ecessary for a great international work right t this juncture. May we be true to our nission under God.

Who's Who in This Issue

George Shepherd was missionary of the American Board in Shaowu and the Foochow Mission 1917-1932; he then worked in the Kiangsi Christian Rural Service Union for three years; since then has been adviser to General and Madame Chiang Kai-shek in heir New Life Movement. See page 218. Francis Tucker, M.D., for twenty-nine years nedical missionary of the American Board, esigned in 1931, but is still in China, work- ng under the English Methodist board. Thomas Tripp is connected with the Church Extension Division of the Board of Home Missions. Mrs. Hess has, with her husband, who is professor in the American College, Madura, just returned to India after fur- ough. Helen Chandler is Mrs. Robert E. Chandler; she and her husband, both of hem children of American Board mission- ries, have been missionaries in Tientsin, China, since 1911, and hope to return there his year; Mr. Chandler has been Acting ecretary of the American Board since 1937. Theodore Hume is pastor of New England Church in Chicago; is a member of the Pru- ential Committee of the American Board; on of Dr. Edward Hicks Hume who is on he Council of Medical Missions, China; nd descendant of the India Humes. Other ames will be found in the Directory of the Boards.

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The American Board,
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14 Beacon St., Boston

Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.

Canadian and Foreign Subscriptions $1.61 per year or in clubs $1.36.

Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald
At Home and Abroad

Representing the Home and Foreign Boards of the
Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXV **MAY, 1939** **No. 5**

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OUR COVER

shows a busy young Chinese refugee. Where he got the spoon, or how he learned to use it, we trow not, but we understand he got the food from friends this side of the great sea.

Let's continue the good work—not only that of keeping Chinese children alive, but also that of helping sustain the morale of a people so terribly despoiled.

The Church's Chance in China

By George W. Shepherd

Not so long ago I dropped down out of the clouds into the capital of a certain province in China to look into the matter of wounded refugees. As I drove from the aerodrome into the city I found that half the houses and the shops were just piles of debris, some of them smoking still.

That afternoon the siren screeched. We had another air raid.

"Now I am going to find out something about the spirit of the people in this town," I said, "I shall see if it is the same as in other towns."

We strolled outside the city into the zig-zag trenches until the planes left. Then I walked back to the houses and shops that were still blazing; spent hours standing there waiting until the owners returned. I wanted to find out what effect bombing had on them.

Always with the people determined resistance follows the destruction of their own homes. They follow the usual procedure of putting their papers or most valuable possessions in a suitcase, keep them handy, and when the siren sounds, they have no time to worry about anything else. They just go to a place of safety, then return to their smoking homes.

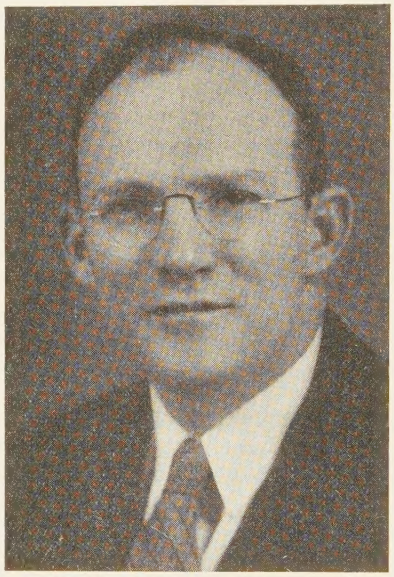
The owners I waited for did not say much at first. They looked at their homes; raked among the embers; talked among themselves.

Then, one by one, the vigorous members of those families walked out into the street; looked up into the sky; and, using all the Chinese swear words and then some more, said exactly what they thought of people who would bomb their homes without provocation. They said it many times and with vigor.

Then they gathered together what they could, built little mat shelters in which to set up their shops and stands and homes.

Darkening the sky with bombers, striking quickly, does not destroy the spirit of man. It cannot destroy resistance—it increases it a hundred fold. No use in saying steel and bombs will bring these people to their knees or that armed might will conquer the spirit of man.

Never! It cannot be done in Europe; it cannot be done in Asia. It doesn't work that way. War



George W. Shepherd

creates more hatred; simply leads to more violence.

I cannot begin to describe the harvest from the seeds of hatred. Our sons must pay the price. Every Chinese boy and girl is growing up to hate the Japanese. Hatred is in the textbooks, it is in the atmosphere, it is everywhere. The people live and breathe hatred. The more bombs, the more bayonets, the more hatred.

The more inner vitality within China, the more resistance. Resistance depends on the human spirit, but that is the kind of human spirit that I find the Chinese have.

I frequently walk into a village and find the little children immediately run screaming to their mothers.

"Now, now, don't be afraid," the mothers say. "This is another kind of foreign devil, not that kind I told you about."

All I can do under such circumstances is to be quiet and turn my back and wait until the mothers say: "Pat the child." Most of them I dare not pat or go near.

No. War is the wrong way out, so far as I see it from the inside. It will not accomplish what the militarists suppose it will. The morale of the Chinese is going up like the thermometer in spring and summer: you can see it rising.

MULTITUDES TO BE FED

When the Japanese mechanized columns drive along a valley, thousands, hundreds of thousands, it may be a million people—depending upon the density of population in the area—are ejected from their homes. They pack their children and belongings into baskets and just walk out—the greatest migration in history.

What are you going to do for them? Missionaries walk on the streets and stumble over them. They are at the doors of Protestant missionaries, Catholic missionaries. Everywhere are the sick, hungry, and dying.

Why doesn't the Chinese Government do something for them, you ask.

For every dollar missionaries spend the Chinese Government spends ten.

And still the need is not met. It will certainly increase as long as the war goes on. To the extent that mechanized columns drive into a

ley will people leave it and be in d.

Those in need of aid are not on ef permanently. For a month, o months, three months, we have care for them. Little by little we rk them into all sorts of industries. e may have a hundred tailors to-her making clothes for refugees, r the eighteen thousand orphans adame Chiang is caring for, or king warm clothing for soldiers the front. In this way they earn ir own living. Little by little they d jobs for themselves, and are soon relief.

We may gather a lot of printers gether and start a printing shop to our own printing. In this way any printers are cared for for two three months. They quickly gin to earn their living, set up inting establishments for them-lves back in new territory even ough they may have to move again.

The farmers gradually work ck onto the farms. China is a st agricultural country, you know. is easy to take care of people on rms. We have no sooner accom-lished that task than the Japanese rive down another valley and we ave ten thousand more refugees on ur hands.

Thirty million on relief?

No, that is not correct. At no articular time do we have thirty illion people on relief. We would e bad administrators if we had. We don't get caught that way. But ll the time we have one, two, or ree million people on relief. The Christian missionary has them at is very door day and night.

What is he to do? Can he say, We missionaries have no relief. There is nothing we can do about lleviating suffering."

YOU CAN REACH THEM

Dr. Fairfield has been spending ome months trying to have us give o the Church Committee for China Relief. I am a great believer in hat Committee.

HEADQUARTERS OF THE GENERALISSIMO

Chungking, Szechuen
8 January, 1939

Reverend Wynn C. Fairfield , D. D.
14 Beacon Street
Boston, Massachusetts

Dear Dr. Fairfield,

The Generalissimo and I wish to take this opportunity to express to you and your Prudential Commitee how very much we appreciate your lending to us Mr Shepherd, and how greatly we value his loyal, untiring efforts and noteworthy contribution to the New Life Movement.

While we regret that for the next few months he will be away from China, we quite understand what a personal tour on his part would mean to the cause of China's refugees. We feel certain that your Committee and Mr Shepherd will have great success in your undertaking. All our people are deeply touched with the sympathy of our American friends for us in our struggle to resist aggression.

The New Life Movement will miss Mr . Shepherd and so we hope you will find it possible to send him back to us at the earliest moment feasible.

Yours sincerely,
Mayling Soong Chiang
Madame Chiang Kai-Shek

You have a lot of appeals coming to you, some of them heavily loaded with propaganda, some of them with political motives, the funds not used for alleviating suffering but for political purposes.

That is why I am a believer in the Church Committee for China Relief. Money given to this cause goes to the American Advisory Committee in Shanghai, than which there is no more honorable, well-informed group of Americans anywhere in China. The American Ambassador is Chairman. The American Consul in every town represents the Committee officially. The Christian missionaries, church executives in the larger towns are on that Committee.

A missionary who has thousands of people begging at his door may write to the Church Committee on China Relief in Shanghai and ask, "Can I have ten thousand dollars?"

Must the American Advisory Committee reply: "We don't have even five thousand dollars. The people in America don't believe in relief any more?"

HAVE WE THE VITALITY?

For ten years I have lived and worked in the villages of China in direct church work. For five years I have had these other responsibilities

directly connected with the Generalissimo and Madame Chiang. During the past five years more educated young Chinese men and women have come to me and asked me to show them how to be Christians and to baptize them into the church, than in all my ten years of direct church work in China.

There is a new vitality, in China, a new spirit, a new seeking after the spiritual gifts the church has.

•

What about our vitality at home? The other evening I was invited to some kind of a missionary rally in Lowell, Massachusetts. I arrived at Lowell just five minutes before the meeting began. Dr. Stafford and I were the speakers for the evening.

It was the biggest crowd of church people that I have seen for a long time—four thousand people! They had to close the doors; they couldn't let in any more. Four thousand Protestant Christians at a missionary rally—and that in a city which is eighty-five per cent Roman Catholic! One Congregational minister—his name was Penney; it should have been Dollar—hired the auditorium, in spite of the fact the other ministers had said: "You had better not hire a hall for a missionary rally."

I think Lowell found out something that evening! A choir of three or four hundred adults and a junior choir of three or four hundred young people expressed the vitality of Lowell!

Men, your people want to know about China and they want to give. The place to give is through our institution, the Church. Your own committee, your own church people, your own representatives on the field are in a position to carry the spirit of Christ and make it live among the people of the Orient.

If you receive propaganda and letters saying something else, send them to Dr. Fairfield and I will answer them. The Church Committee on China Relief is the place where you can send money, because that organization carries on business for which the Church as an institution stands. By the "Church" I meant the entire well-rounded program of evangelistic, educational, medical and social work.

•

Missions have great vitality, but we don't know it. When they advertise that I am to speak in a town they don't like to have the headline say that a missionary will speak. They say men won't come to hear a missionary talk. If a layman can not come to hear a missionary I think maybe his minister has missed something. When I have to be advertised as confidential adviser to General Chiang Kai-shek, that is bad.

Missions have great vitality if we keep to Missions and leave alone the slogans and propaganda of politicians.

CULTIVATE THE SPIRIT OF MISSIONS

Bread on China Waters

By Francis F. Tucker

BETWEEN air bombings at Hankow, I answered a knock at the door. A happy, radiant face greeted me, and the "Te Tai Fu hao," in northern Chinese, was most hearty, as also a hand-shake that was vigorous even though the hand had no fingers. I could not immediately place him, and he reminded me I had known him at Tunghsien many years ago.

It seems that over fifteen years ago Li Te An enlisted in the army, and his command was sent to Jehol where active fighting and exposure to frontier warfare were his portion. Slightly wounded by bandits, one winter night he lay in the snow on the mountain side. The next day a peasant family took him in, and found that his hands and feet were badly frozen. He was carried to the military camp, but no medical care was available, and it was weeks before he was carried to Tunghsien. Dr. Love admitted him to the American Board hospital, and surgical skill and many operations saved the thumbs on both hands and a part of each leg, for amputation could not be avoided.

He was long in the hospital, and Mrs. Arthur Smith and others patiently taught him to read. Before then he did not recognize a single "character." He became a familiar figure as he waddled around on his "stumps," and after many months he drifted south, begging his way. I saw him in Tehchow, and later he was several years in Nanking.

He wisely left Nanking just before its capture by the Japanese, and was allowed to board a government boat for Hankow. Here a Red Cross worker had him fitted with one artificial leg, and the Union Hospital with another.

Thus, though only dwarf high a while ago, he is now full stature, and on his way to a Bible School in Honan, where he is sure to make good as he trains further to become a religious teacher. His well of happiness is bound to bubble over.

The investment so many years ago by Dr. Love and Mrs. Smith paid—and will keep on paying.

Rural Ideals Thirty Years After

By Thomas Alfred Tripp

THIS year marks the thirtieth anniversary of the American rural life movement. It was inaugurated by the report in 1909 of the Commission on Country Life composed of Liberty Hyde Bailey, Henry Wallace, Kenyon L. Butterfield, Gifford Pinchot, Walter H. Page, Charles S. Barrett and Wilson A. Beard.

"No Nation has ever achieved permanent greatness unless this greatness was based on the welling of the great farmer class." With these words President Theodore Roosevelt announced the commission and indicated that the government was interested in something more than the Department of Agriculture's program to "make two blades grow where one grew before."

•

The rural church movement became conscious of itself when the report stimulated the denominations to form town and country departments and appoint directors, including such men as Warren H. Wilson of the Presbyterians and Malcolm Dana of the Congregationalists.

The Commission studied the whole range of rural life. On the purpose of the rural church it set forth its view at length.

"The great spiritual needs of the country community just at present are higher personal and community ideals. Rural people need to have an aspiration for the highest possible development of the community.

"There must be an ambition on the part of the people themselves constantly to progress in all of those things that make the community life wholesome, satisfying, educative and complete.

"There must be a desire to develop a permanent environment for the country boy and girl, of which they will become passionately fond. As a pure matter of education, the countryman must learn to love the country and to have an intellectual appreciation of it.

"More than this, the spiritual nature of the individual must be kept thoroughly alive. His personal ideals of conduct and ambition must be cultivated. . . . The country church . . . must be a leader in the attempt to idealize country life."

•

After the passing of three decades of vigorous rural church work it is significant to note, in spite of the progress made, how many of the difficult problems still remain.

"The country church doubtless faces special difficulties," the Commission wrote. "As a rule it is a small field. The country people are conservative. Ordinarily the financial support is inadequate. Often there are too many churches in a given community. Sectarian ideas divide unduly and unfortunately.

"While there are many rural churches that are effective agents in the social evolution of their communities, it is true that as a whole the country church needs new direction, needs to assume new responsibilities.

"Few of the churches in the open country are provided with resident pastors. They are supplied mostly from the neighboring towns and by representatives of some single denomination. Sometimes the pulpit is supplied by pastors of different denominations in turn.

"Without a resident minister the church work is likely to be confined chiefly to services once a week. In many regions there is little personal visitation except in cases of sickness, death, marriage, christening or other special circumstance.

"The social activity of the real country church is likely to be limited to the short informal meetings before and after services and to suppers that are held for the purpose of raising funds.

"Most of the gatherings are designed for the church people themselves rather than for the community. The range of social influence is therefore generally restricted to the families particularly related to the special church organization, and there is likely to be no sense of social responsibility for the entire community."

While salaries of rural pastors have been raised a little since 1909, the following paragraph from the Report sounds up-to-date enough:

"In the rural villages there are generally several or a number of churches of different denominations, one or more of which are likely to be weak. The salaries range from $400 to $1,000.

"Among Protestants there is considerable denominational competition and consequent jealousy or even conflict. United effort for coöperative activity is likely to be perfunctory rather than sympathetic and vital. The pastor is often overloaded with station work in neighboring communities."

•

The Commission presented no specific solutions but made a few observations that still seem to be fundamental.

"The tremendous drawback of denominational rivalry is fairly well recognized. . . . It means coöperation for the purpose of trying to reach and influence every individual

in the community. It means that 'some church is to be responsible for every square mile.' When a community is over-churched, it means giving up the superfluous church or churches. When a church is needed, it means a friendly agreement on the particular church to be placed there. . . .

"It hardly seems necessary to urge that the spirit of coöperation among churches, the diminution of sectarian strife, the attempt to reach the entire community, must become the guiding principles everywhere if the rural church is long to retain its hold."

Finally, the Commission rightly estimated the function and importance of a specialized rural ministry.

"We must have a complete conception of the country pastorate. The country pastor must be a community leader. He must know the rural problems. He must have sympathy with rural ideals and aspirations. He must love the country. He must know country life, the difficulties that the farmer has to face in his business, some of the great scientific revelations made in behalf of agriculture, the great industrial forces at work for the making or the unmaking of the farmer, the fundamental social problems of the life of the open country.

"Consequently, the rural pastor must have special training for his work. . . . Perhaps it will require an appeal to the heroic young men, but we must have more men going into the country pastorates not as a means of getting a foothold but as a permanent work.

"The clergyman has an excellent chance for leadership in the country. In some sections he is still the dominating personality. But everywhere he may become one of the great community leaders. He is the key to the country church problem."

At the end of thirty years rural church workers can "report progress" but they are forced to remain humble before the unfinished tasks which lie ahead.

Where Nature Has Licked Man

By a Summer Student Worker in the Dustbowl

X is a farming section, with no town or village in the parish. The main agricultural product is wheat, on which people depend for their cash income; they have very little livestock.

For the past six years on account of lack of rain no crops have been raised except for a little grain—hardly enough to pay for the harvesting. This year the wheat crop looked good—until harvest time. Then was seen the effect of early hailstorms and premature ripening: the yield was cut to about half of the early estimate; it was five to ten bushels an acre and of poor grade, price ranging from fifty to sixty cents a bushel. Most of the farmers sold their entire crop to pay current expenses. The soil is very productive in normal times, but normal times are almost forgotten.

There are forty-five houses in the community, averaging four rooms each. Fourteen are vacant, most of them vacated by those who have given up trying and have moved to "greener pastures" in Washington and Oregon. All of the houses are in dire need of repairs: screens, paint, new floors, wall-paper. The farm buildings are as bad as the homes. The yards are without a sign of grass or flowers. A few of the gardens are good—most of them are straggling.

The interior of most of the homes is as bad as the outside: none of the floors finished; no rugs, except linoleum; furniture mostly old, so with the few pictures.

Dust storms drift the way snow does; many ditches beside the road are completely filled. The mark on some of the houses where the dust had drifted up against them can be seen. Pastures are brown and seem to have no grass. The stand in some of the corn fields is very poor. Corn has failed to grow in some large sections or has been eaten by grasshoppers. Most of the trees have died and have been cut up for firewood.

There must be something definitely lacking in X. These people are in a hopeless rut. They have forgotten how to live. They have resigned themselves to their fate and let it go at that. They are going deeper into debt each year.

"I would like to quit," said one man, "but I am so deep in debt that I can't."

They are so hard up that there is not a single radio in the community and no one has had a new car since 1931. Daily papers are rarely seen. A few strictly farm magazines are taken, but that is all. Many of the young people have never read a good popular book or novel. Most of the adults can count the books they have read on the fingers of one hand.

Until recently there has been a good group of young people in the neighborhood. Not one has stayed to farm for himself; most have gone along with the westward migration. Only one farmer is less than thirty-five years of age.

Although there is better than one

Sodhouse built by homesteader on dry land, Pennington County, South Dakota

ction of land per family (215.5 res per person) it does not produce a living. The WPA and AA have been life savers.

The people never look on the right side: they haven't seen one for so long they have forgotten there is such a thing! They have lost their sense of humor. For them it is all work and no play.

They are definitely lacking in any social life. The Ladies' Aid meets every two weeks; it has fifteen members. Occasionally the church dinners serve as a get-together. There is no 4-H program for the children. The people have crawled into their shells.

Down to Brass Tacks or On to Waterbury

By James E. Walter

THE meeting was called to order by a practical fellow who said: "Friends, we are here to get down to brass tacks."

He might have been speaking to the Congregational-Christian Churches. He might have said: "The Annual Meeting of the Board of Home Missions and the New England Regional Meeting are getting down to the brass tacks of religion and life in the City of Brass next fall.

"Yes, we have accepted the invitation of the Congregational Churches of Waterbury, Connecticut, for October 28–30.

"Be sure the Trustees and Missionary Committee of your church are there. Laymen and young people are featured in program plans."

What a Princess Saw

By Mildred Waldo Hess

"THE presence of Christian Missions in this country has stimulated social liberalism among the Hindus."

So spoke a Madras lawyer recently. Many movements for social uplift and progress in every direction are in evidence today in India.

"Are missionaries to be needed much longer in India?" is sometimes asked, therefore.

If you are one who asks this question, we might find the answer could you but visit us in India for one short week-end as did a delightful guest last year: Princess X—, who had come from Hungary to attend an international conference of YWCA workers; she was a member of the international committee and was President of the YWCA in her own country.

She arrived Sunday afternoon. We took her to our college chapel vesper service. The chapel is the gift to the college of several churches in America. Chaste and simple in its architecture, with a beautiful dome of Saracenic design topped by a cross, it stands in a commanding position on the campus.

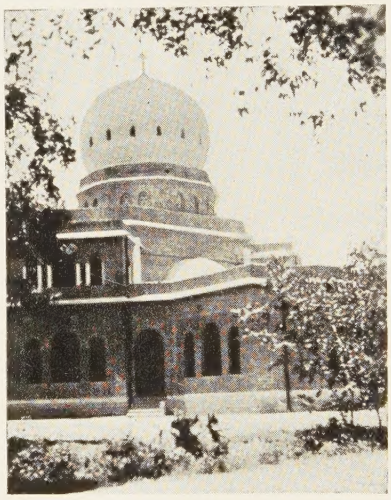
We entered. The arrangement of the pillars inside focuses attention on the altar table with its bronze cross, gift of the Christian contractor. The dome sheds soft indirect light.

The organist, a young Indian instructor in the college, was at the right and near him a mixed choir of Indian lads and lassies, their faces intelligent, alert, interested, and glowing with something fine from within.

The body of the chapel was filled with young men students and college lecturers, the majority Christian, but with an interested Hindu here and there; one Muslim was seated in the back of the chapel.

Off to the left was a section largely composed of women and young girls, the matrons with their heads covered by part of their dress, the girls with their glossy black tresses intertwined with bits of jasmine.

The preacher that day was a visitor, an American missionary from the Philippines, who delivered an inspiring sermon on being "planetary-minded" in a day when a narrow nationalism holds so many



people in its power. Everyone listened intently, taking in every thought of his inspiring, broadening message.

ENTERING A DIFFERENT ATMOSPHERE

We went home to dinner. At eight-thirty we escorted our guest to the Hindu Temple at the center —the very heart—of the city. Its exterior was lighted the length of its tall towers with a string of electric bulbs which threw into relief the intricately carved figures of countless gods and goddesses, many of them grossly grotesque, appealing to the lowest in man's nature.

Entering the temple we made straight for a gateway of ornate brass lighted by tiny oil lamps. Here two men measured themselves back and forth on the floor like worms, not daring to go further into the temple, not being of caste high enough to approach nearer the holy of holies where the little gold images of Munakshi, the fish-eyed goddess for whom the temple is named, are kept in a hall of Stygian darkness.

We also were barred from entering. From a distance we saw shadowy forms moving; sickly-smelling incense was lighted. A priest emerged with a torch and lighted tiny lamps around images of ugly mien set in apertures and alcoves along the wall.

Women with tired faces approached and with many turns of the body, twitching of ears, knocking on foreheads, and groveling on the filthy stone pavements, prayed and mumbled to these, their idols. Idols representing what? Hope? Loving interest in their welfare? What were these worshippers expecting to get from them?

They passed on. We followed them round a vaulted corridor. Beggars, lepers, blind, halt and lame, worn-out travelers asleep on the hard pavement! We passed these—some appealing to us for alms, others merely looking listlessly at us.

Finally we entered another hall. Here widows walked round and round an enclosure containing figures representing the nine planets, and when they reached a certain place they twirled twice and clapped their hands. Occasionally one of them tossed a wreath or garland of white jasmine flowers round the neck of the figure representing her planet, the one under which she was born and which governed her destiny.

THE LAD WITH TWO MOTHERS

At that point I told a story to the Princess, the story of a Hindu

lege student. He came to the se and asked for a certificate of d character, which would also icate the length of time he had died in our college and his schol- hip standing.

"You are not finishing your rse?"

"No, Madam, you see I have to to work to support my two thers."

"Your two mothers? You are rried then?" I asked, thinking of urse that he meant his mother- -law.

"Oh no! I mean my own other and my foster mother. You e, when I was born the astrologers ld my parents that the planets ere in a very unlucky position for e and that I would die about my teenth birthday. So they gave e away in order that the gods ould not find me when they came to the house to claim me. Both fathers have died and I must support my mothers."

"And you are now twenty-one?"

"Yes."

"I CAN'T STAND THIS ANY LONGER"

We passed on to the goddess Kali, a frightful object to look upon, the goddess of disease, of plagues, small-pox and cholera, dreaded by every one. Gigantic in size, she towered over the poor bits of humanity standing there in supplication before her—a group that had come in to implore her to remove an epidemic from their village.

The priest accepted their offerings and climbed up to place flowers on her four extended arms and to smear her face with oily glue and red cosmetic powder.

"I can't stand this any longer!" exclaimed the Princess, and home we went.

As we sat on the verandah that tropical night, looking out at the velvety southern skies, she shuddered.

"How depressing! I can't shake it off—that feeling of depression that came over me as I gazed upon the faces of those people in the temple.

"When I left Hungary I had an idea that active missionary work in India was not particularly needed today, as I had read so much of India's progress. But I leave India filled with a determination to push the missionary cause in my country at every opportunity.

"When I contrast those fine young people in the college chapel, their beautiful meaningful service, their inspirational songs and prayers, with that awful temple atmosphere, I change my whole attitude toward missions!"

St. Louis to Play Host

THE 130th Annual Meeting of the American Board will be held n conjunction with the great Mid- Vest Regional Meeting of Congre- ational and Christian Churches in 'ilgrim Church, St. Louis, Mis- ouri, October 24, 25 and 26. *Now the time to mark those dates on our calendar with a red pencil!* Among the headliners will be Dr. Russell Henry Stafford, minister of Old South Church, Boston, Dr. Fred Field Goodsell, Miss Ruth sabel Seabury, and Dr. Douglas Horton, Secretary and Minister of he General Council, all delegates o the great Madras meeting in India. There will also be several prominent laymen on the program, whose names will be announced ater.

St. Louis, with historic hospitality nd efficiency, has already under way plans for the entertainment of he more than 500 official delegates. During the meetings many more hundreds will come in from the nineteen states that make up the Mid-Western area. Alfred Fairbank, President of the Central States Life Insurance Company, a member of the Prudential Committee of the American Board and an active layman in the life of the Congregational churches of the Mid-West, is the energetic Chairman of the Committee of Arrangements in St. Louis.

If the activities of the St. Louis Committee to date are any sample of what is to come, this joint meeting of the American Board and the Mid-West Regional Churches will reach a new high. Already Mrs. Fred McEachron is Chairman of the St. Louis Hospitality Committee and is rounding up 250 special hostesses.

Rev. Truman B. Douglass, D.D. is Honorary Chairman of the Committee on Arrangements and a well planned organization has been set up and is operating with no less than ten distinct sub-committees ably chaired and ready to go.

The theme about which the meeting will center has not been definitely worded, but will bear on the World Christian Community *at Work*. Particularly will emphasis be laid on the laymen of the Church and a special effort made to have many representative laymen and laywomen present.

The National Program Committee for this joint meeting includes Mrs. George R. Wilson of Chicago, Chairman; Alfred Fairbank of St. Louis, Rev. T. C. Hume of Chicago, Dr. Fred Field Goodsell of Boston, Dr. Mark H. Ward of Boston, Dr. T. R. Faville of Madison, Wisconsin, Dr. Truman B. Douglass of St. Louis, Mrs. J. P. Palmer of Omaha, Nebraska, Mrs. E. E. McClintock of Chicago, and Dr. Howell D. Davies of Chicago.

Madras and the Local Church

By Fred Field Goodsell

I SUPPOSE it has happened more than once that a traveler in a train has passed by Niagara Falls without knowing what a sight and experience he was missing.

I suppose many a local church in America will pass through the Year of our Lord 1939 unaware of the power and significance of the Meeting of the International Missionary Council held at Madras, India, December 12–29, 1938.

A pastor or church leader, however, can demonstrate, if he will, the incomparable encouragement to a local church that may be derived from that meeting.

How?

WHAT WAS MADRAS?

First of all, the local church must find out what Madras was all about. Madras was not just a meeting: it was an experience. It was not just another conference: it was holy communion. It was not only the most representative Christian world gathering: it was the most representative world gathering ever held under *any* auspices.

Seventy countries shared in the experience that was Madras through their 470 delegates, and intense preparation for that gathering had gone on in all parts of the world for three years.

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The Church, its Faith, its Witness, its Environment and Service, its Unity, was the many-sided general topic. "How can the Christian Church be strengthened in all the world?" was the insistent question. That means for me both my particular local church and the Church Universal of which my church is an integral part.

No church can possibly be "simply a local church." Every church partakes of the nature of the "church in all the world"; otherwise it is not really a Christian church.

It dawns upon a pastor or church member as he reads or listens that Madras enfolds his deepest and purest longings. It tackles the fundamental questions: What is the faith by which *my* church can live? What is the primary business of *my* church? How can the inner life of *my* church be strengthened? How can *my* church best understand and serve its community and environment? What part should *my* church have in the growing movement toward coöperation and unity among the churches?

A thoughtful Christian will find, in pursuit of answers to these questions, nothing to compare with the quality of the information and inspiration in the story of the Madras meeting. It was created by, and is in turn creating, fresh outpourings of the Spirit of God upon all the world.

WHAT CAN A PASTOR DO?

A pastor must determine how he may best cause his church to know the inward significance of the Madras meeting. He may devote a Sunday morning sermon to it; he may secure one of the delegates from America to Madras for a presentation of the subject.

Best of all, perhaps, would be an interdenominational Sunday evening gathering at which a Madras delegate might speak, his address to be followed by questions and answers.

Notes on the church calendar would help. A reading program for individuals might be suggested. A whole library on the subject will shortly be available.

The local church can furnish a spy glass for those who are eager to examine the matter more closely—probably a series of studies related to the place and function of the Christian church and the modern world.

Dr. Goodsell is honored at the Hume High School in Bombay, India

nple materials are or shortly will available.

Three or four interested people n make a success of such a group udy. No more serious business n be tackled. Every phase of the tivity of the local church is in-lved and the very life of many a urch depends on its doing some-ing of this sort.

The spy glass will reveal the in-rrelatedness of the world Christian mmunity. The Christian churches Japan or China or India or the ilippines, tiny minorities in seas of ganism and non-Christian cul-re, may be doomed to unrelieved ilure unless backed by the solidar-y of the Christian community roughout the world. We are embers one of another.

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America cannot expect to make uch progress toward a truly Chris-an civilization alone. We of the hristian faith in America are be-nning to see that we need the spiration and fellowship of Chris-an groups in other lands. Madras splayed on a new and command-g scale the worthiness and com-tence of national Christian leaders om the "younger churches." othing less than the place and nction of the Christian church in e entire modern world should en-age our attention.

BOOKS TO STUDY

The two books to examine first hen one begins to plan for a series f group studies in a church are: *he World Mission of the Church,* ntaining the official findings of e Madras Meeting and the fasci-ating story of the meeting by Basil athews entitled *The World Crisis nd the Christian Church.* The o books contain notices of other portant documents which the ader of a study group would prob-bly desire to consult. Both volumes re published by the International Missionary Council, 156 Fifth Avenue, New York, price fifty cents each.

Everyone recognizes the importance of securing a competent, enthusiastic leader for such a group. Experience shows that a series of at least four and not more than six weekly meetings is most likely to accomplish the best results.

WHAT THE BENEVOLENCE COMMITTEE CAN DO

Action must accompany study and reflection if the inner message of Madras is to be brought home to the local church. Its missionary or benevolence committee should review carefully its world service program and contacts, both home and foreign, and decide how best to present the matter in a fresh and impressive way to the entire membership of the church, including those responsible for determining the budget.

In the light of the Madras Meeting some advance steps should be taken by every church. It is suggested that the last meeting of the group studying the subject should prepare an adequate presentation of definite plans to the whole church at some suitable time.

The state superintendent's office and the offices of the home and foreign boards are at the disposal of every serious inquirer on this matter.

Dr. Goodsell (extreme right) posed at Tambaram, Madras, with other Congregational leaders: Dr. Stafford, Chairman, Prudential Committee, American Board, extreme left; Secretary Ruth Seabury of the Board; Dr. Douglas Horton, General Secretary and Minister of our General Council; Professor Hilda Ives of Andover-Newton.

What a program these would make for a great mass meeting! We understand that most of them will be at the joint meeting of the American Board and Mid-West Regional Committee at St. Louis, October 24–26.

THE PLACE OF PRAYER IN THIS PROGRAM

Paganism can be overcome only by prayer and by the moral and spiritual strength laid hold of or generated by prayer. The delegates at Madras were humbled in penitence and confession.

Even the Church is not giving God and His Spirit the glory. Christians, especially American Christians, are too prone to think spiritual transformation depends on them rather than upon God at work in the hearts of men. Prayer in its varied forms and disciplines prepares us for more open-hearted, genuine coöperation with God our Father who loves every human being and seeks to reclaim every lost soul. We can help him do this if we are sensitive, responsive children, constant in prayer.

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There are many choice devotional helps available today. The Commission on Evangelism stands ready to assist every inquirer. The writer sends a monthly letter to The-Fellowship-of-Those-Who-Care which any earnest person may receive (upon written request).

Every pastor can make other suggestions and is probably more eager than his friends realize to develop the prayer-power of his church. Group meetings in private homes in a parish have changed the outlook of many a church.

However we go about it, we know that we must go deeper into genuine fellowship with God before we can accomplish His holy will in the world and draw closer together in the fellowship of the World Christian Community.

BUY A GLOBE

One thing more: a very concrete, simple suggestion. Let everyone who is in earnest about spreading the Christ spirit in a pagan world purchase a small colored globe map of the world. Place that globe on your desk or private table at home. Resolve to take that globe in your hands once a day and let your fingers encircle it. Stand quietly in your bedchamber alone as you hold that globe and pray softly but audibly the Lord's Prayer.

As you pray "Thy Kingdom Come, Thy Will be Done on Earth as it is in Heaven" realize that it is the entire earth, all humanity, beginning in your own community, that Jesus has in mind.

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The world today is one big community. It has *always* been that in the mind and heart of God. We shall be His real children when we catch that vision and consecrate ourselves anew to His service for all mankind.

WILL YOU?

1. If given an opportunity, will you join a study group in your church for the purpose of understanding more fully the significance of the Christian Church in our modern world and the bearing of the Findings of the Madras Meeting on that subject?

2. Will you read thoughtfully the following books *within the next three months?*

The Church Builds for Tomorrow. (Edited by Leslie B. Moss—Foreign Missions Conference, 156 Fifth Avenue, New York. Price 25 cents.)

A Working Faith for the World. (Hugh Vernon White) Harper Brothers. Price $2.00.

The World Crisis and the Christian Church. (Basil Mathews) International Missionary Council. Price 60 cents.

3. Will you confer with the pastor of your church or with the chairman of the Missionary or Benevolence Committee of your church *within the next month* regarding ways and means (1) of strengthening the sense of partnership in the church for sharing in Christian world service and (2) of developing better church habits of systematic study and giving for our total budget, both current expenses and benevolences?

4. Will you consider and adopt a better plan for yourself in the matter of regular private prayer, systematic study of the church and world Christianity, and systematic giving to your church, both for current expenses and for benevolences?

5. Will you *secure* a small globe of the world, *place* it on your private table where you can look at it frequently? Will you *take* it in your hands, letting your fingers enfold it, once a day, while you repeat aloud and thoughtfully the Lord's Prayer?

> If the Church is to repossess this its faith in all its uniqueness and adequacy and power, one indispensable thing demanding special emphasis today is the continuous nourishing of its life upon the Bible. We are bold, therefore, to summon all Christians to a deeper and more consistent study of the Bible, instructor and sustainer of the Christian faith throughout the ages.
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> *From the Report of Section I, Madras Council*

May For the American Board

An Unusual Chance for a Missionary Advance

THE new plans adopted by the Mid-Winter Meeting of the Missions Council at Evanston last January bring the chance to leaders in the churches who believe in Missions to score a very definite advance both in interest and in support. The churches have been informed that one Sunday in Lent might well be used for emphasis upon Home Mission needs and a Sunday in May for Mission needs abroad; next fall a similar opportunity is given to emphasize the work of the State Conferences.

Such a plan ought to stir personal interest and devotion and avoid the mechanical element which some have claimed exists in the Apportionment and the Every Member Canvass.

Friends of the American Board will wish to know the definite plans which will be distributed to the pastors of all churches the first week in May. First will go a letter from Dr. Goodsell to the Corporate Members of the Board summarizing his impressions of his recent world trip in connection with the Madras Conference. To the churches will be sent a leaflet, emphasizing the missionary challenge to the younger generation. Youth of the younger churches call to the older churches.

The success of this May opportunity will depend upon the pastors' coöperation, and the coöperation of church officers with their pastors. Therefore, every Missionary Committee or group of loyal women or interested individuals should urge their pastor to lead them in the effort to re-emphasize Foreign Missions. Such an effort is timely in this hour of political strife and economic warfare among the nations. The American Board is engaged upon the most constructive movement for peace among men that exists in the world today.

It should be our major effort to reassert that the training of Christian leaders throughout the world in Christ's name is one of the most direct roads toward world peace and toward Christian living the world around.

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Everybody who has been interested in any special missionary project on the Mission Field will see this chance presented in May. If a church has given to a particular missionary's support or to a particular type of work, this is the season when it should strive for a definite goal for increased support for the work of its own missionary. Nearly five hundred churches have this intimate relationship with a missionary of the American Board, pledging to the Board to raise the necessary support. If this group would arrange an offering and spread recent news about the work or the country in which their interests are centered, we could arouse the churches to an increasing interest in international affairs and a new type of missionary loyalty.

Write to the Home Department, American Board, 14 Beacon St., Boston, for the most recent information about the missionary or work in which you are specially interested.

New money contributed in this May appeal can be allocated to the supported work of individual missionaries or any particular type of work carried on by the Board, or objects may be selected from the list of work which must be undertaken in the near future.

It is clearly recognized that in churches where the Every Member Canvass is well organized and the Apportionment is definitely accepted as the official channel of church gifts, it may not be desirable to stress an extra offering. But in every church where the missionary support has dropped in recent years, and in churches where the personal interest has been expressed through projects on the foreign field—this chance in May brings a golden opportunity to present the work of our foreign missionaries and to take up a special offering to count *on* the Apportionment and to aid this work.

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Finally, it will be recognized by everyone that such an appeal sent through the mails may not create decisive action in an adequate number of churches. The plan can succeed through the efforts of any individual leader who appreciates this opportunity and makes the right contact with the pastor and other officers.

It is recommended a definite Sunday be chosen for this extra offering, distributing adequate information and collection envelopes well before the Day arrives. Supplies can be obtained from any of the offices of the Missions Council or from the American Board or state headquarters. Letters of inquiry will be gladly answered by any officer of the American Board or of the Missions Council. And of course all such gifts receive credit on the Apportionment.

This is at least a great opportunity. Can we, and will we, use it for a definite increase in missionary devotion?

With Thankful Hearts

By Leonard M. Outerbridge

We have come over a difficult road. Many of us had hoped that the depression was on its way out in 1936; we were encouraged in 1937, and yet during 1938 we were confronted with the second most difficult year in twenty years. Our church membership was surrounded on all sides by discouragement in business, economic conditions, and resultant decline in national income.

In the face of adverse circumstances the Congregational and Christian Churches won a very real victory which should encourage us to go forward with renewed courage and vigor.

Nearly twenty years ago the denomination assumed obligations to a group of senior ministers who were members of the original plan of the annuity fund. This obligation was to be paid annually by a percentage of the apportionment benevolences from the churches set aside for the purpose.

When the apportionment giving fell in recent years to less than one half of the former level it became necessary to more than double the percentage to be set aside to meet this obligation, and over one hundred thousand dollars annually was thus set aside.

The Missions Council proposed that a special fund be raised; the Executive Committee of the General Council approved the suggestion and authorized the Debt of Honor Fund: every dollar contributed to it would directly provide for the fulfillment of the promise of the denomination to its senior ministers, and indirectly relieve the missionary agencies of the churches from claims which otherwise would have to be taken from the apportionment.

During 1938 over $515,000 was pledged to the Debt of Honor Fund, of which some $314,000 was paid in cash. The churches had been asked to make this extra effort in addition to maintaining the regular giving to the apportionment on which the budgeted work of our home and foreign missionary work is established, and likewise the work of the State Conferences.

The apportionment giving in 1935 was $1,488,161; in 1936 it rose to $1,529,144; in 1937 it was $1,532,589. In 1938 it fell 4.4 per cent to $1,464,633. But to this should be added the sum of $314,000 which was actually paid in cash to the Debt of Honor in 1938, when we have a benevolence total in 1938 for budgeted work and approved objects of $1,778,633, or an *increase of 16 per cent.*

Did the giving to the Debt of Honor cause the loss of 4.4 per cent in missionary apportionment? Did the churches that gave to the Debt of Honor cut down their giving to missions?

The answer is clear and unmistakable: 979 churches that gave $647,916 in 1937 to the apportionment, in 1938 either held the line of their apportionment giving or increased it to a total of $669,987, a total increase of $22,071. In addition they paid in cash on their pledges to the Debt of Honor $272,355. This meant a total increase in benevolence giving of over 45 per cent for this group of churches.

These 979 churches, less than one-fifth of our active churches, gave 45 per cent of the national apportionment and in addition gave 87 per cent of the money given to the Debt of Honor!

What caused the loss of $68,056 in apportionment receipts?

1600 churches in 1938 decreased their giving to missionary apportionment by $74,845 less than in 1937, and gave nothing whatever to the Debt of Honor. Another group, 592, gave $42,019 to the Debt of Honor but decreased their gifts to the apportionment by $53,397; while 1496 churches increased their giving to the apportionment by $44,406, though giving nothing to the Debt of Honor.

It is clear that in the churches which contributed 86 per cent of the funds paid to the Debt of Honor this effort of loyalty strengthened the whole church and helped to uphold the level of regular giving.

The money raised for the Debt of Honor constitutes just about one-third of the sum needed, but it was raised from about a quarter of our churches. While the active campaign of the Commission has terminated, yet the need still exists. At the Mid-Winter meeting of the Missions Council it was voted that after April first the follow-up of churches and individuals who have deferred their contributions be committed to the regular agencies of the denomination, including the Executive Secretary of the Missions Council and the officers of the Annuity Fund. In the judgment of the Council the goal of $1,517,000 should remain unchanged.

It is earnestly hoped that churches which were unable to do their part in the Debt of Honor during 1938 will in the near future correspond with the Secretary of the Annuity Fund, Dr. Lewis T. Reed, and work out plans for sharing in this effort.

Such plans should be made on the basis that the *first* obligation of the church is the regular budgeted work of our missionary societies and conferences and that the Debt of Honor is chosen as an extra effort.

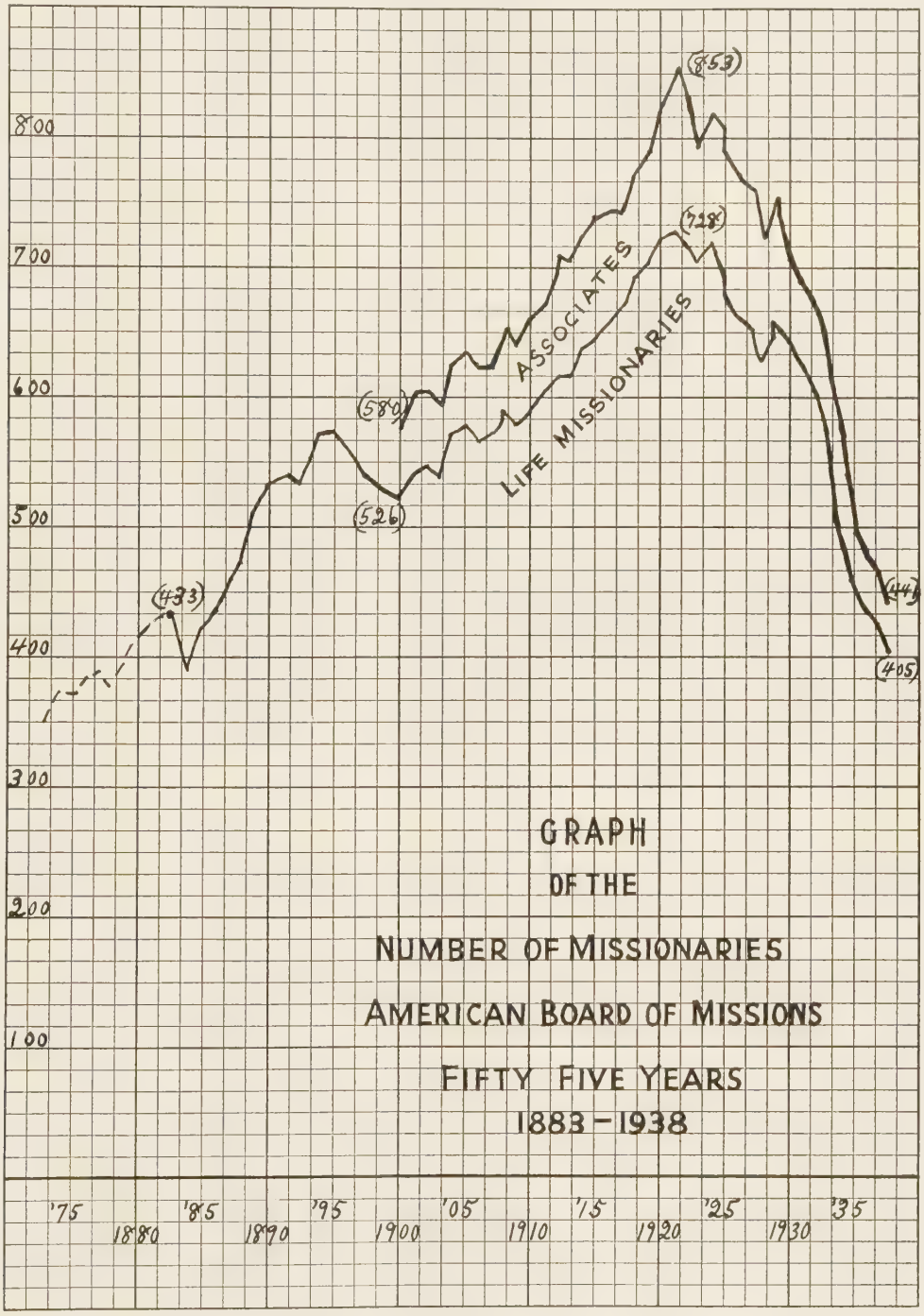
Wanted: Recruits For Work Overseas

An infusion of young blood is called for by both missionaries and nationals abroad. Great gaps in the ranks need filling, as accompanying chart shows. Real need and opportunity are even more urgent.

The Prudential Committee, with administrative wisdom and in bold faith, has voted to send within the next five years seventy-five new missionaries.

Pass the word along. Encourage young vigorous men and women, well trained and winsomely Christian, to apply.

Write to the Foreign Department of the American Board, 14 Beacon Street, Boston, Mass.



The Rock Garden

"What Would You Suggest?"

His Long-armed Gestures

He M

By Fred Brown

He hails from Hampton Institute where he teaches floriculture. He talks in monosyllables and calls things by names which the rest of us can understand. We move along with him in thought. As Grundtvig, the great Danish teacher, would say, "he awakens, enlivens, and enlightens."

He loves to dig in the earth. Sun-warmed and rain-moistened soil yields the things he likes—corn, wheat, sugar cane, cotton, peanuts, tobacco, vegetables, shrubs, trees, grass, and flowers, particularly roses. He is as intelligent as he is enthusiastic, as informing as he is talkative, as inspiring as he is gracious.

Mr. Asa Sims began three years ago spending a week at the Short-term session of our Rural Life School at Bricks, North Carolina. He takes no pay for his services and asks for no special favors. He slips into the school family like a brother returning from a journey everyone is eager to hear about.

But we must hasten to the first session of his class; it is already two o'clock. In advance Mr. Sims has written four sentences on the blackboard.

1. Thy Kingdom come on earth.
2. Make use of the things around you.
3. An appreciation for the beautiful.
4. Cultural values make for finer living.

He does not ask his class—ranging in age from eighteen to seventy—to learn those sentences by heart, but they know them before the week is over, or what is better still, they begin to act as if they meant something. He keeps pegging his thoughts to them, and amplifying his actions by them. Somehow they keep turning up naturally at the

ks to Flower

ight time and in the right way as is ideas and thought trip along. or three short hours he keeps us vide awake and alert.

Around the room lie heaps of ubbish, the debris of pruning. There are clippings from evergreens, laurels, red-bud, and forsythia—things usually found in the woods and on the edges of a farm. You wonder why the room was not cleared up before the class assembled. There are also tin cans, buckets, metal wastebaskets, mason jars and glass pitchers on tables, chairs, and floor.

Oh yes, and there is a big bucket of sand. Around the chalk-rail at the bottom of the blackboards are prints of roses, asters, nasturtiums, petunias, tulips, and daffodils. These are interspersed with colorful pictures of cottages with landscaped yards whose flowers are in bloom.

Mr. Sims begins with a few keen and clever stories, or he may just smile. His smile is catching. His eyes are honest. You know that he cares about what he is saying and doing, *and* that he cares about *you*. At once we are at ease. We grasp the idea that the Kingdom of God *is* the earth transformed into a happy world of coöperative persons.

He puts some sand into a mason jar. He walks around picking out branches from the rubbish heap. He tears off a twig and sticks it into the sand-laden jar. He hadn't told us why he put the sand there. With well-trained eye he chooses one thing, then another, until with three or four varieties he has arranged an exquisite piece for a side table.

"Oh!" we exclaim; but he is not quite satisfied. He asks for suggestions. He takes out a twig and clips a piece from its stem, telling us that the twigs must be twice as high as the vessel. He keeps on

Landscaped All Around

"We Rest on the Reids' Veranda"

"Some Are Enlarging Their Houses"

until the rubbish heap gives way to beautifully filled cans, buckets, pitchers, and metal wastebaskets. Still talking, asking and answering questions, and eliciting suggestions, he walks about placing transfigured vessels to the best advantage for them and for us.

He clears the front table; spreads papers on it. He picks up a horridly battered can. Magician like, he begins to take things from that can —ferns, moss-covered stones, a shy violet, too timid to peep out! He spreads soil on the table, affectionately sifting it through his shapely fingers. Slowly, before our eyes, a charming rock garden is laid. All the while Mr. Sims keeps casually telling the hows, whys, and wherefores of what he is doing. Someone says, "Should there not be a fish pool in front of the rock garden?" Again, as if by magic, he arranges one.

The next afternoon we visit all the farm houses. Twenty minutes is allowed for each. All of us go to every place; not a soul drops out. Some began fixing up their places after Mr. Sims' first visit three years ago. Others are eager to begin now. We start with the place where the least has been done. Facing the barren surroundings of an old farmhouse, with an unsightly tobacco-drying house to our right, with the owners the most eager, Mr. Sims says:

"What do you suggest for this place? How would you arrange the driveway? What do you think of the trees? Should any of them be cut down? Would you leave that one there as a windbreak even though it is not well placed?" In a semicircle we stand asking and answering questions, *and* making suggestions.

Mr. Sims carries with him a pair of long-handled snippers. He uses them to mark off driveways and walks, for pruning rosebushes, hedges, and young trees. They help to make forceful his long-armed gestures. They are useful as a teacher's pointer.

Carrying Away a Blue Ribbon

Half-way on our rounds we come to the most advanced place. Here landscaping has moved into the back yard. It is an excellent example of what Mr. Sims has been saying about a front yard being one's reputation, and a back yard his character. At no time does he find fault. He discovers something to praise everywhere. Skillfully he gets us to suggest changes. We ask for his ideas. Along the way he drops thoughts about the Kingdom of God, cooperation, scientific planting, using things around us, cultivating tastes for the beautiful, appreciating the cultural. We rest awhile on a neighbor's veranda while our picture is taken.

Some of our group who own farms in the community are eager to improve and enlarge their homes. Their families are large. One-pen and two-pen cabins provide little privacy. Eating in a dining room instead of in the kitchen adds grace to the art of living. They ask Mr Sims for landscape suggestions. He turns to us and says, "What do *you* say?"

Our final week draws to its close. What about examinations? There are no formal examinations; no credits; no certificates or diplomas. We have been examining each other in our "observation sessions." Sometimes we observe in the kitchen, again in the parlor, more often at the table after breakfast, lunch, or dinner. Today we have been observing each other's houses and yards and gardens. Tomorrow evening we are to have our farewell banquet.

The banquet is a chance for composite observations. It sums up many things. It is to be our unconscious "comprehensive." The tables, decorations, variety of food, its preparation and serving, as well as the reception of guests in the parlor and the after-dinner speaking— all these examine us.

We are asked to make floral decorations for the tables and the banquet room from "things around us." A committee is appointed to award blue, red, and white ribbons to those who submit the most beautiful and original creations. Mr. Sims becomes as proud as a peacock. His teaching has been assimilated. Eyes unaccustomed to seeing the beautiful have been opened. There will be changes back home, and in the homes the young people are dreaming about for themselves.

Did we say it was to be an *evening* banquet? The evening is far spent when we sit down. Grapefruit, cut and trimmed as baskets of

nit with ribbons on the handles, is r first course. Then follow things hich make dinners delicious and nquets delightful. Those who me to the school for the first time o shy to meet strangers, to say thing of conversing with them, e now at ease. We eat and talk, nmindful of the unobtrusive service r members of our group—a highly ted observation.

After that the speaking begins and Mr. Fenn, the honored guest from Hampton Institute, closes his remarks with Oliver Wendell Holmes' poem "The Chambered Nautilus." It is midnight when Mr. Sims is asked to make the last remarks. With consummate art he passes from the humorous to "It is not so much what we do as how we do it that counts most—the spirit in which we do things. It is this that keeps me happy to come back to Brick School year after year." And then he leads us in a spiritual which finds echoes in our souls, "We are climbing Jacob's ladder . . . every round goes higher and higher."

One o'clock has come before the dishes are cleared in the kitchen. There are those who must be up at six if the dishes are to be washed in time for breakfast at seven-thirty. Tired? Yes. Happy? Very!

Chinese Sweet-heartedness

By Helen Davis Chandler

OF how many "impressions" I'd like to tell you! Here is one. Before we left on furlough a year go last June, we were at dinner or goodbye one evening at Tient-n's Nankai University with a umber of the staff. You know that a really Chinese institution in its aking, and it means to North China what Harvard, Yale, Smith, Radcliffe, Wellesley and all the est put together mean to New England.

The men and women around he table that night were among China's keenest and finest. They alked of the war with Japan that ust come sometime, inevitably, and f how Nankai was doomed when did.

There was great pathos in that linner conversation until P. C. Chang, brother of the President, poke with quiet surety.

"The real Nankai can never be lestroyed. That is, it depends on us who represent this school. So long as we rule our spirits, keep them bove hatred and vengeance, we hall never be vanquished, and Nan-kai will carry on."

This last winter P. C. Chang poke here to fourteen hundred of us at Mechanics Hall. He told of his beloved University continuing in he far west of China, and of the long trek, students and faculty together, to reach a place of security. What had been predicted at our dinner had more than come true. But the real Nankai could not be destroyed.

We talked with Dr. Chang after he had spoken. He looked years older, but had the same quiet poise. And there was something new. His face shone with a look of sweet-heartedness—I don't know how else to express it—a combination of pain and deep strength and rare sweetness . . . a ruling against greatest odds, of his own spirit.

The other day in New York City at International House I was looking up one of our Chinese girls. She graduated from Vassar last year and is working in the Bank of China in New York. Her mother, across the sea, a special friend of mine, is one who has not succeeded in ruling her spirit and is concerned with bitterness in these days. I didn't know how it would be with the daughter.

We spoke of China and for a moment her face was stricken. Then she pulled herself together and told me eagerly of her great good fortune to have the Bank of China job.

"It is wonderful," she said, "to be here where the Chinese of the western hemisphere send their gifts to be forwarded to China. Why, just today a big sum came from a group of my countrymen in Valparaiso; and from a place in North Dakota; and from a little place in Mississippi a Chinese laundryman sent his savings of ten years—three hundred dollars. In this job I feel every day how completely one every Chinese anywhere is with every other Chinese. It's tremendous!"

And then, that expression I have come to look for, of utter sweet-heartedness, born of pain and victory, came into her face.

"Poor Japan! She little dreamed what she would be up against," she said softly.

This same "impression" is being given us over and over again by other people, by letters and stories from China. There is something indescribably heartening and comforting and inspiring for us in the thousands who are overcoming their own spirits with a Christ-like love in this terrible time in China.

Surely every effort and every dollar and every life given to China has been worth it, to help even a little in making this possible. There is a new kind of Christianity to come from that land for our own America. There is reason for new heart even in these days.

Steps In A Program of Progress

By Harry T. Stock

A MOOD of hope and determination is apparent in our churches today. Pastors and laymen are surveying their past accomplishments, their present programs, and are planning for better work in the future. There is enthusiasm for the Program of Progress announced in last month's issue of THE MISSIONARY HERALD. Church committees are beginning to outline their "steps in a Program of Progress" for the next church year, using the booklet, *A Program of Progress* (10 cents from the Pilgrim Press), as an aid in their study. An attractive chart (15 cents) is now ready for distribution. It will serve as a spur to the members of a parish and will provide a means by which committees can score their annual gains.

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Only those who study the needs and resources of a local church can give a wise answer to the question, "What is a reasonable minimum 'Program of Progress'?" They will review what is being done, discover what most needs to be done, and will then plan a year's program which challenges the support and the energies of the members of the church. But every such committee will find it helpful to consider what other committees and churches are proposing to do.

On the chart, it is urged that each local church seek to take at least twenty forward steps during a year. These forward steps may be taken within the five areas selected for national emphasis during 1939–40. It is to guide local committees that the following outline of possible steps is presented. Some churches will adopt these; many will approve some of them and select others which seem more pertinent to their own needs; other churches will find it better to work along entirely different lines.

A MINIMUM PLAN

Knowing and Using the Bible

- A Bible study class for adults
- A series of sermons interpreting the religion of Jesus
- Use of Lenten devotional materials for children, young people, and adults
- One additional point to be determined by the local committee

Christian Family Life—Church Coöperation

- At least two meetings of parents and church-school teachers
- A class or course for parent education
- Good religious literature in the homes
- One additional point to be determined by the local committee

Reaching the Unreached

- A systematic plan for increasing the church-school attendance at least 10 per cent
- Increased adult attendance at church worship
- A plan for enlisting and preparing young people for church membership
- One additional point to be determined by the local committee

Our World-Wide Missionary Responsibility

- Mission study plans for every age group
- Study and use of suggestions provided by the Missions Council and offered through THE MISSIONARY HERALD and other publications
- Regular and proportionate giving to the local church and missions
- One additional point to be determined by the local committee

More and Better Workers

- At least one six-week course for church-school workers
- Well-planned monthly conferences of church-school workers
- Selected young people and adults sent to summer conferences
- One additional point to be determined by the local committee

SCORING ON THE CHART

If the chart is used, how will progress be scored? If, at the end of the year, satisfactory advance has been made in each of the twenty items, the total score of 100 will be indicated at the bottom of the first column. If the church has had only partial success in securing coöperation between parents and church-school teachers, or in the use of religious literature in the homes, the score opposite "The Home" will be 12 or 14 or 15 instead of 20. And so on. Of course, the purpose is to do the best possible work and not to justify the highest possible score. A church, therefore, will be very conservative in scoring itself; the scoring plan may be the means of an occasional check-up by which workers are urged to greater effort.

The chart may be used for four years. During each of these years, certain emphases will be suggested by the Division of Christian Education. At the end of this period, a church should have made significant progress in each of the fourteen areas.

The chart, of course, is not essential to the plan. But many have agreed that it furnishes one of the

[*Concluded page 205*]

Life With A Purpose: Worship Service

Prepared by Youth for Adults

MESSAGE from Youth. One of the deplorable things about our work in Georgia, as in other rural states, is that many of the most promising young people are leaving the state. Sometimes they go away for education and professional training; then for some reason they find a greater challenge elsewhere than they found at home. More often they leave for other fields after receiving their training here. Youth has ability, good training, and a desire for service and high adventure. Cannot adults, in the home and the church, help us find a worthy purpose? Stanley Jones said he finds youth in American colleges finer and of more serious purpose than he found them ten years ago. But they have no cause to which to devote their lives, and the tragedy is that they do not know they have no cause.

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Sometimes adults advise caution and restraint; we would reply as Galahad did:—

"The last tall son, the tallest of the tall,
Wearied his mother's ears with one continuous prayer
That she would grant him leave to flee to Arthur's court.
To whom the mother said,
'Hast thou no pity on my loneliness?
Both thy brethren are in Arthur's hall.
Stay therefore, thou. These jousts and wars and tourney falls
Fright me. But stay thou and follow the deer.'
But he made answer,
'Man am I grown; a man's work must I do
Follow the deer?—follow Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else wherefore born?'"

Perhaps we need a word of caution from adults, but we also need encouragement. We today do not need to go to Arthur's court to find our Cause. It is here in our midst, where poverty, illiteracy, caste, and other unchristian conditions stare us in the face. Will adults of today give youth a guiding hand, encouragement and support as they try to better these conditions? (*This message was presented in personal conference during a meeting of North Georgia Congregational Christian young people held at Demorest, Georgia, March 24–26, by Albert Welch, Piedmont College student. The other materials were selected during the conference.*)

Hymn: I Would Be True (*or one of these hymns of youth: Just As I Am, Thine Own to Be; We Would Be Building; Are Ye Able; Follow the Gleam*).

Scripture: The Call of Jesus: Matthew 4:18-25; John 1:35-40.

Prayer: God, our Father, we thank Thee for the youth of our land with their spirit of service and of fearlessness. Help us, fathers, mothers, teachers, ministers, so to interpret thy eternal purpose to them that they may find in it demands to match their ability and courage. May our homes become centers where God's will is truly done, laboratories for venturing in Christian faith. May our churches be spiritual powerhouses where youth may find enrichment and strength. May home and church together point the way to challenging Christian service and high endeavor, in nearby fields as well as in places of command. In the name of Jesus we pray, who is the Life, the Truth, and the Way. Amen.

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Additional readings which may be used.

"Who knows what call the voice of Jesus brings
To youth who look brave-eyed into the heart of modern life!
Do modern lepers need release from sin?
Do some bear burdens, poverty and want,
While those who bind them on stand by and say
'You are unworthy, else you'ld not be poor'?
Is there a brother, darker-hued, whose lot
Is overcast with prejudice and fear?
Is there the blare of trumpet, beat of drum,
To inflame to hate, and make us kill?
Is there the easy path of 'good enough'
Which keeps one from the best? In all these things God calls!
He needs young hearts, young minds, young hands,
To fashion out the world that is to be."

—*John Irwin*

"Shufflers are we of the nations
Upsetting worlds is our lot;
Show us your age-bungled problems,
The God-given ends you have sought.

"Point out the frontiers of duty,
Where trails of goodwill never ran,
Golgothas of pain to be suffered
On outposts of service to man."

Steps in a Program of Progress [*Concluded*]

best means of keeping the year's work before the church. It reminds people that there is much to be done, that the local church is coöperating in a national Program of Progress, and that certain things are to be accomplished this year. At the end of a year, there will be satisfaction in seeing that at least a few things have been done; it will also be clear that much still remains to be accomplished.

Boys and Girls of America

Camping Out the Year Around

THIS is not a story, but the truth. There are thousands of boys and girls who camp out all the time —not for fun, but because they can't help themselves. Their home isn't a house but an old automobile in which they travel about the country with their fathers and mothers, brothers and sisters, grandparents and the family. On the sides, back and top of the car they carry bed springs, wash tubs, chairs and what ever else they possess. Usually they have a dog.

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The reason these people move about is not that they like to travel. Rather it is because the men who hire them do not want them very long. On the truck farms, in the orchards and berry fields, where sugar beets are grown, most of the regular work is done with machinery, with the result that there is need for only a few year-round workers.

But when the fruit or vegetables are ripe or the time of harvest has come, then there is need for many hands. Strawberries, apples, string beans and peas cannot be gathered by machinery. Somebody must climb the tree or get down on his knees and actually pick much of the food which you and I eat.

This work is done by the people who journey about the country in these ancient cars. When a crop is to be taken care of they are welcome, but when the harvest is over they are expected to "move on."

In our picture we see four Mexican boys whose parents have come to western Nebraska for the annual sugar beet "campaign." For Jose, Jorge, Juan and Ricardo this is one of the happiest times of the year. The "campaign" lasts for sixty days, which is a long time for them to stay in one place. The houses which the sugar beet company has provided for them are not large, but the roofs are tight and there are stoves to keep you warm. And the boys do not have to work as much as formerly!

•

Before a farmer can collect any "benefits" from the government he must sign a statement saying that no children have helped to gather his beets. At first the farmers tried to get around this by having the parents swear that their children were all grown up—but that no longer does any good. The government sends its inspectors around to see who is actually working in the beet fields. When a farmer tries to say that all the boys and girls working for him are of legal age the inspector asks him if he doesn't know the difference between a cow

Their parents are working in the beet fields

d a calf. And so the smaller ildren take a vacation when their hers and mothers "go to beets."

Things aren't so nice with many the other crops. Where vegeles must all be gathered in three four days, as sometimes happens, body bothers to put up houses r the people who do the work. hey can sleep in their cars, on e ground, or possibly in tents like e girl in our other picture. And so ese people keep moving from ace to place following the crops.

It is their hands that pick much the food which we eat. If it ere not for them we would have get along without the fresh vegeibles which come to us from the outh or West in the winter time.

•

Camping out is fun for a little hile, but few of us would care to o it the year around. Going to chool while you are on the road n't easy. Teachers do not smile hen they see a group of strange hildren with funny names coming o their school, especially when they now that they will be somewhere lse in six weeks, if not before. And ven should these wandering children be admitted to school, they would have a hard time learning. Studying is not easy when you stop s soon as you get started! Most of what these children know they find ut for themselves.

They see even less of churches. They have no Sunday clothes. In the ordinary Sunday School they would be very uncomfortable. They would be gone before they could get acquainted.

How would you like this for a home?

Yet the churches have not entirely forgotten them. It would be foolish for the various denominations to work among these people, and so they have all gone together in Council of Women for Home Missions, which helps local communities to set up "Migrant Centers" where babies are cared for and small children given some religious instruction while their parents work in the fields. The difficulty is that there are not enough such centers to take care of all the children.

•

Who gathers the crops in your neighborhood? How long do they stay? Where do they live? Who looks after the children? These are interesting questions to ask, and not always easy to answer. But perhaps you can help to give these homeless boys and girls a little friendliness.

O may I feel that I have failed unless
I teach each child to seek in every race
The common traits of brotherhood; to feel
Within his breast the heartbeats of the world.

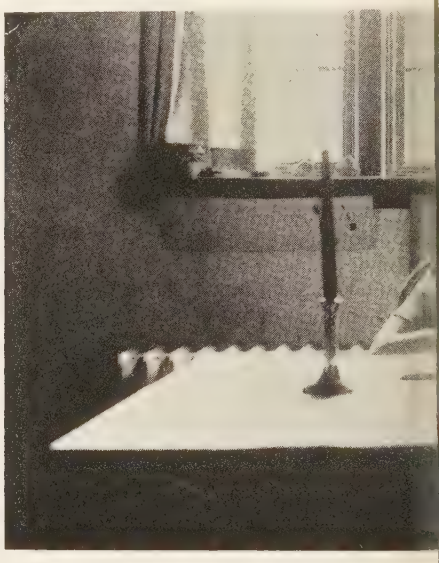
IDA M. KEIGWIN

Outdoor pageants are religious experiences (Wells, New York Conference)

Youth

In a number of ways the worship of youth
up their hymns and offering their prayers under the
own number. Their taste in music is excellent.
of poetry. Brevity is a popular virtue. Their spo

If you desire to participate in sincere and effi
direction! Young people are far more serious than
of make-believe and of ancient ways of doing thing
gathering.



Young people conduct w
wi

The Storrs, Connecticut Young People's Conference hold their Chapel services in this Church

A sunset service on th

rships

ne older generation. Young folks delight in lifting
Much of the time they prefer leaders from their
ot the prayers will be read. Frequent use is made
one of the hopeful aspects of the modern church.
a young peoples' group which has had competent
n to be by many of their elders. They are resentful
le of a reverence such as is rarely found in an adult

chool and youth groups
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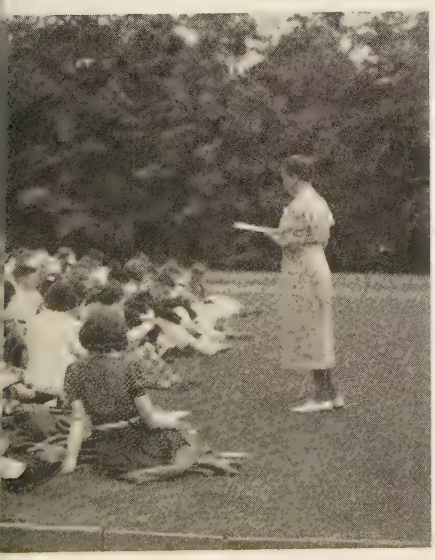
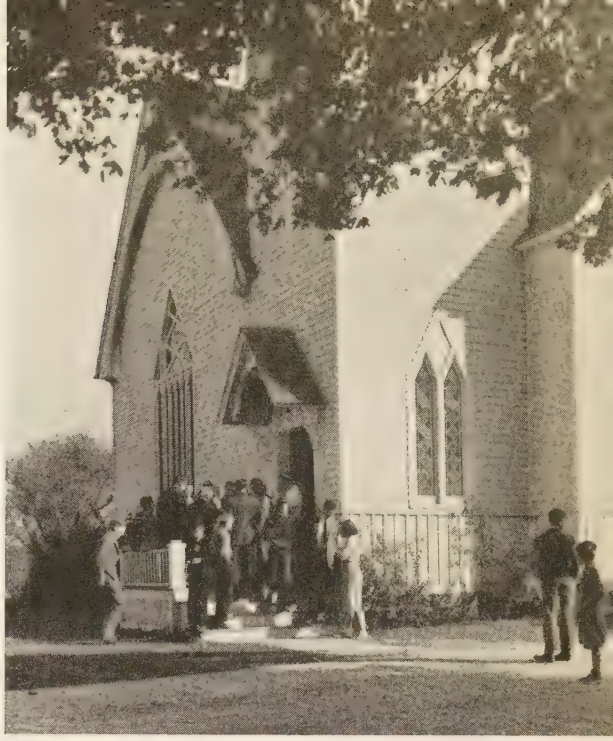
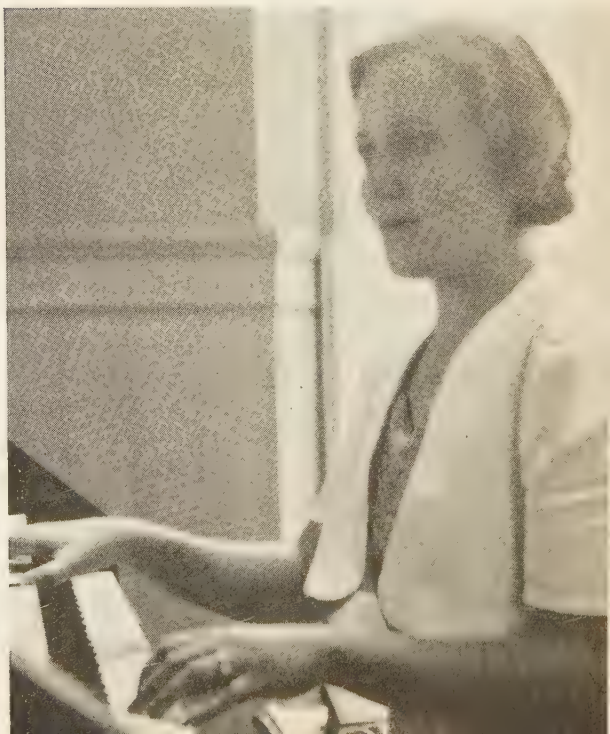


ls College, New York



Young people from the vicinity of Buffalo gathering
at the Orangeport church for a week-end Conference

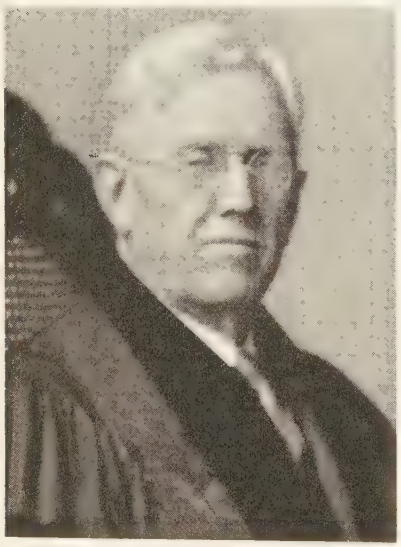
The organ speaks to the heart of youth



With Our Superintendents

Walter H. Rollins

THE superintendent of New York has more of the build of a bishop than his colleagues in other states. The persistence of his college nickname of "Ajax" through all the years is evidence that he is a handsome man with some kinship to the ancient gods. With 344 churches to worry about he has long since



Walter H. Rollins

quit trying to be ubiquitous. Walter H. Rollins does not pursue the world; he lets it come to see him. He prefers to meet men on his own ground.

Walter Rollins' antecedents are distinctly aristocratic. What better birthplace could anyone select than Newton, Massachusetts? And even in those days Dartmouth was a pretty good college, while the class of 1894 has been distinguished by the assiduity with which its perpetual secretary, Charles C. Merrill, has shepherded its members. For young Rollins the pangs of leaving Hanover were assuaged by a trip around the world with a rich uncle. He then ascended Andover hill and applied himself to the study of theology.

During 1898 Walter Rollins was so busy that he did not worry much about the sinking of the *Maine*. He received his seminary degree, he was ordained to the ministry, he was called to his first pastorate, and he married his one and only wife, whom he had met amid the inspiring atmosphere of a Y.M.C.A. conference at Northfield. She is one of a considerable flock of ecclesiastical Mabels who are affiliated with our fellowship.

Three churches have been served by Walter Rollins: Blackstone, Mass., for two years; Wilmington, Mass., for six years; and the First Church of Waterloo, Iowa, for eight years. On the latter field of battle his rôle was not that of Napoleon but of the Duke of Wellington. There he built and paid for a monumental structure, and at the same time so endeared himself to the people that they still hark back to the days when he was their pastor.

On the eve of the world war Walter Rollins became president of Fairmount College in Wichita, Kansas, whose fortunes he guided through the stormy days which followed until 1922.

For the past seventeen years Walter H. Rollins has been superintendent of the New York Conference. This task he has always conceived in terms of Christian statesmanship. Much emphasis has been placed on strengthening the educational work of the churches, particularly through the development of the Wells, Blair and Cazenovia young people's conferences. The problems of churches and pastors have always been approached in judicial spirit. Churches harassed by debt and threatened with a mortgage foreclosure have had a friend in the conference office who was also enough of a Yankee to be a good bargainer.

Walter Rollins has not limited his outlook to our own denomination. He took a leading part in merging the old state Sunday School association with the state council of churches to form the New York Council, of which he served as the first president for a term of four years.

Retirement from the superintendency does not end the service of Walter H. Rollins to our churches. He will continue to maintain his hospitable home in White Plains and to serve as the executive secretary of the New York City Association.

John B. Gonzales

John B. Gonzales

THE superintendent of Kansas is a big man surmounted by a smile. His trusting eyes give John B. Gonzales an air of unsophisticated innocence, while his handclasp is hearty and all-inclusive. His simplicity and directness reflects his mid-western upbringing. Kansas is "the last stand of Puritanism," it should have a straight-shooter for superintendent.

Iowa was the birthplace of Mr. Gonzales. After teaching in the public schools of Butler County for

three winters, in the fall of 1892 he entered the Christian Workers Training School, then located at Springfield, Massachusetts, graduating in 1894. This school was later affiliated with Hartford Seminary under the corporate name of the School of Religious Education under the Hartford Foundation. The winter of 1894 and 1895 was spent as Assistant Pastor of Plymouth Congregational Church in Detroit, Michigan. In July, 1895, he asked Superintendent Douglass "for the hardest field in Iowa," and was directed to Bethany Church, Cedar Rapids. After four years at Cedar Rapids and Marion, he accepted a call to the church at Union, moved to Grinnell and both he and Mrs. Gonzales entered Grinnell Academy and College. After making up ten hours of Latin he was given a diploma from the Academy. In the same period he completed seventy hours of work in the College. He was ordained at Cedar Rapids in 1896.

In 1902, he turned his face southward to become pastor of a group of northern people in Jennings, Louisiana. These were happy days to which he has always looked back with joy. Later he became home missionary superintendent of Texas, Louisiana and Arkansas. In this capacity he developed wandering habits which he never wholly overcame. He reorganized the church at Port Arthur, Texas, of which he became pastor in 1910.

From Texas he was called to the Compton Hill Church, St. Louis, where his predecessor had just been elected to Congress from the "wettest district in the United States." He was too much a prohibitionist for such a situation, so in 1915 he returned to Texas for a five-year pastorate with the Central Church of Dallas, which sold its down-town location and moved to a residential district under his leadership. As president of the Texas Christian Endeavor Union, he spread his smile all over the state. The war found him directing the religious program of the Y.M.C.A. in Camp Bowir in the neighboring city of Fort Worth.

Early in 1920 he followed his manifest destiny back into the superintendency, this time in Kansas. For twenty years he has driven the dusty (now well paved) roads of the Sunflower State and ridden its none too accommodating trains lending a sympathic ear to the troubles of both the churches and ministers. He has an enviable reputation for speaking the truth. He knows that his judgment

Arthur J. Sullens

is not infallible, but his heart is in the right place.

Superintendent Gonzales expects to continue his residence in Topeka where he may live in his own home and do such supply and ad interim preaching as may come his way. Already churches are requesting his aid, and it now looks as though some well earned rest may be difficult to find.

Arthur J. Sullens

COLORADO's superintendent is a man of many parts. Arthur J. Sullens was born in London, educated in Chicago, and has spent thirty years at Denver and points west. He plays the piano with zest, preaches with unction, while in the pastorate he built three churches, and at present is the dean of the state superintendents in years of service, with twenty-four to his credit.

Arthur Sullens' ministry falls in two parts—the mid-western and the Rocky Mountain phases.

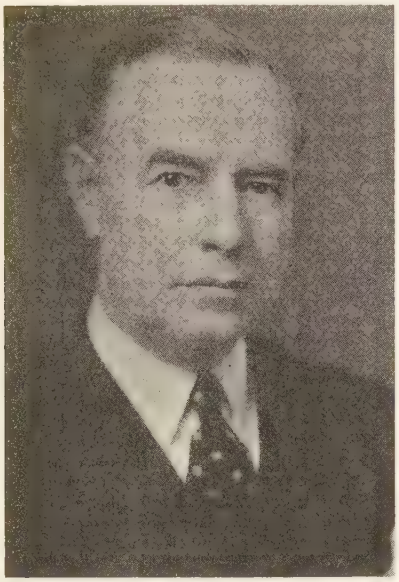
While still a student in Chicago Seminary he became pastor of the Grand Avenue Church on the far West Side of the city. Here his zeal in superintending the erection of a building resulted in a fall which led to his seeking a less strenuous pastorate at Chebanse, Illinois, where he remained for three years. This was followed by a like period at Olney where a parsonage was erected under his leadership. From 1904 to 1907 he was back in Chicago as pastor of the Central Park Church.

Then came an invitation to assist W. F. McMillan in Sunday School work in Illinois, Indiana, and Ohio. In this capacity he organized and led in the construction of the church in Gary, Indiana, which was then being transformed from a bit of sandy woodland into one of the industrial centers of the nation by the United States Steel Corporation.

In 1910 Arthur Sullens went West to become pastor of our church at Boise, Idaho. During a seven year pastorate he built the present edifice which is across the street from the capitol of the state. As a member of the state home missionary committee he became interested in the establishment of new churches in what promised to be a rapidly developing region.

In 1916 the Home Missionary Society invited him to become superintendent of Southern Idaho and Oregon with headquarters at Portland, Oregon. He accepted, and became a man of many travels. In 1922 he was sent to Denver and given the over-sight of Colorado, Wyoming, and Utah, with the help of an assistant. By 1929 it seemed wise to give more intensive atten-

tion to a smaller area, and he was made superintendent of Colorado alone.



Robert Bruce

Robert Bruce

On June 1 Robert Bruce, for seventeen years pastor of the Plymouth Church of Syracuse, will succeed Walter H. Rollins, who for seventeen years has been superintendent of the New York Conference. This is a choice born out of intimate knowledge. New York's new leader is not an experiment.

In addition to a good Scotch name, Robert Bruce has several of the attributes which have made the Scots famous.

He is so self-effacing that he seems shy. He once made a self-revealing remark: "Some of the best things which happen in a man's church are matters with which he has nothing to do!" He habitually keeps himself in the background. Yet he is an essentially friendly person. Those who know him like him.

Robert Bruce is a devotee of hard work. He is incapable of off-hand speeches and careless remarks. Painstaking preparation precedes expression. When serving as chaplain of the Wells Young People's Conference he would go to sleep with the manuscript of his morning talk beside his bed, and then wake up at 5.30 so as to be ready to speak at 8.15. There is nothing haphazard about the man. The same painstaking care goes into everything which he does.

The new superintendent of New York has an inquiring mind. He was working when he should have been in school; most of what he knows he has found out for himself. By his own efforts he has achieved something more than what is commonly described as "culture"; his mind operates with a self-starter! Because he has thought for himself he has achieved a distinct serenity of outlook.

Much of Robert Bruce's early ministry was with the Presbyterians in Florida. He entered the Congregational fold in 1908 when he accepted a call to Otisfield, Maine, where he remained two years. This was followed by seven years with the Second Church of Norway, Maine, and four with the St. Lawrence Church in Portland. In 1922 he was called to Syracuse, where he has been active in a wide variety of denominational, inter-denominational and community organizations. Characteristically, he is more of a worker than a convention goer.

Robert Bruce was married to Miriam B. Graybill of Refton, Pennsylvania, on December 13, 1906. They have four daughters, Mrs. Victor B. Bachman, Miss Elizabeth L. Bruce, Miss Gertrude V. Bruce, Miss Miriam B. Bruce, and one grandson!

Nelson C. Dreier

Nelson C. Dreier deserves the over-worked adjective, "upstanding." He is tall, broad and vigorous. Neither his car nor his feet know anything about dawdling. His hair is dark and his brown eyes look straight ahead. If it wasn't for his wife and two small children he might even be dignified.

As pastor of the First Congregational Church of Cedar Rapids, Iowa, the superintendent-elect of Colorado has achieved much. A burdensome building debt has been firmly taken in hand and is now under proper control. Congregations have grown from an average of less than 100 to 180. The church has been strengthened by the addition of much young leadership. The basement of the church house has been transformed into an attractive headquarters for the youth activities of the congregation. Ministers for miles around have found a friendly welcome in the Dreier home where their neighborhood gatherings are frequently held. As Chairman of the Department of Missionary Promotion he has both spoken and written effectively on behalf of the apportionment.

Nelson C. Dreier was born in Alsfeldt, Ontario. His ancestry is three-quarters German, and he can use the language. As nineteen out of our 75 churches in Colorado are German, this will be helpful to him.

Nelson C. Dreier

He grew up in the Evangelical Church in which his father is a minister. His early years were spent in a religious atmosphere which was theologically conservative but also

armly evangelical. For his undergraduate work he went to the orth Central College, which the vangelical Church maintains at aperville, Illinois. He then entered the Chicago Theological Seminary, where his views broadened. oday he combines an orthodox ackground with a modern outlook. While in the seminary he served he church at Lisle, Illinois—where ilk is produced not far from Chiago's "drainage canal mountains."

Upon his graduation in 1929 he was called to the church in Osage, Iowa, where he remained until he went to Cedar Rapids in 1932.

Mrs. Dreier is a college graduate and former teacher who is given much to hospitality. She has done effective work in Church School and Young People's connections, as well as in summer conference teaching.

As Superintendent of Colorado it is expected that Nelson C. Dreier will continue along the same lines which he has followed in the pastorate. He is addicted to industry and inclined to travel. He can be depended on to "get around" among the churches. As an administrator he knows where he is going and how to get there. But above all, he is a friend. In Iowa he has helped to build the fellowship of the churches; in Colorado his statesmanship will be mingled with much humanity.

Personnel of the Boards

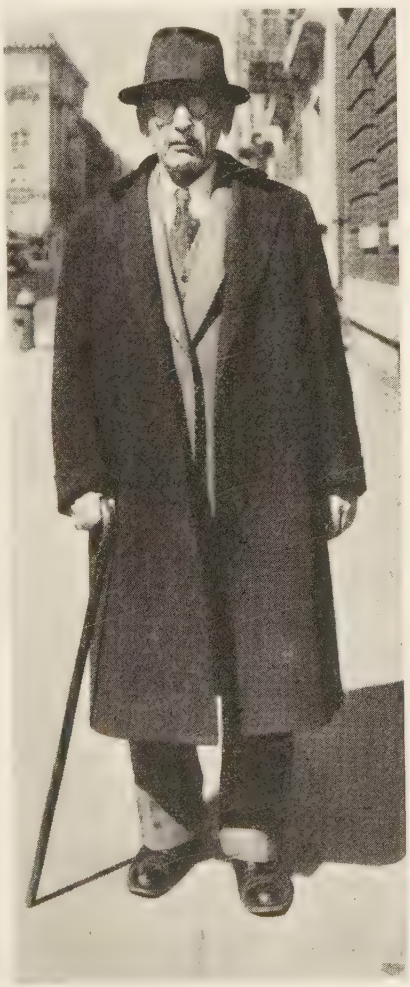
H. K. Krikorian

FROM Aintab, Turkey to New York City is a considerable distance, while from 1855 to 1939 is a long stretch of time—but both have been spanned by Hohannes K. Krikorian. Eighty-four years!

His father was the first ordained Evangelical Armenian pastor in Cilicia, where he served the largest Armenian Evangelical church in the Turkish Empire, with a congregation of 2,000. He did not lay down this responsibility until his death at the age of 85.

H. K. Krikorian resolved to enter the ministry when he was fifteen years of age. He began his preparation in the theological school of the Central Turkey Mission and completed it at the Yale Divinity School, where he graduated in 1883. He returned to Aintab to become Professor of Philosophy in Central Turkey College for nineteen years. He also preached in his father's church. In 1902 he was invited to Constantinople to edit a mission magazine published in Turkish and to preach in the Bible House, where he organized an independent church in 1908. Two years later he founded a weekly religious magazine for Armenians which, with some interruptions, was published until the depression overwhelmed it in 1933.

Following the upheavals of the World War and the dispersion of the Armenians, H. K. Krikorian brought his family and his magazine to America in 1920. During the next thirteen years he preached to the Armenians in New Haven, Detroit, Boston, New York, Philadelphia and Washington, his longest service being with an Armenian congregation which worshipped in the Dwight Place Church of New Haven.



H. K. Krikorian

Since 1933 he has lived in retirement in New York City near the home of his daughter and his oldest son, who is a teacher in the College of the City of New York. He has a younger son who is in the rug business in Washington. In recent years he has had a small pension from the Division of Ministerial Relief on the basis of his years of ministerial service in this country.

H. K. Krikorian has not surrendered to the increasing years. After his retirement he wrote:

"In these days I have undertaken another useful work. Some Armenian friends proposed that I publish a small bi-monthly pamphlet of 8 pages for our Turkish speaking people consisting exclusively of spiritual articles under the title 'Rehber,' meaning 'Leader.' They pay for the printing while I prepare and distribute it freely in Syria, Egypt, Greece and South America as well as the United States. We print 300 copies of each issue."

On any good day the stalwart form of Mr. Krikorian can be seen making its way amid the crowded streets of upper Manhattan Island. Two years ago he fell while entering the subway, but recovered easily. More recently he has celebrated his fiftieth wedding anniversary. His bearing is that of one who is unbowed and unafraid.

• • •

Esther Hibbard

ESTHER LOWELL HIBBARD arrived early in April from Japan where she has been teaching in Doshisha University and last summer had charge of the Hand Craft work at the Uradome College Camp.

Born in Tokyo, Japan where her father was a Y.M.C.A. secretary, she was educated in America, graduating from Mount Holyoke College (where she was editor of *The Mount Holyoke Monthly*) and receiving her Master's degree from the University of Wisconsin. She taught three years in Wisconsin, then went to the Doshisha for a three year term. After a year in America she received full appointment and was sent back to the Doshisha because her help was needed on the teaching staff at once. Therefore, instead of attending the language school, she taught and studied the language at the same time. Scholarly, friendly, humorous, her letters from the field have been a delight.

•

Charles H. Riggs

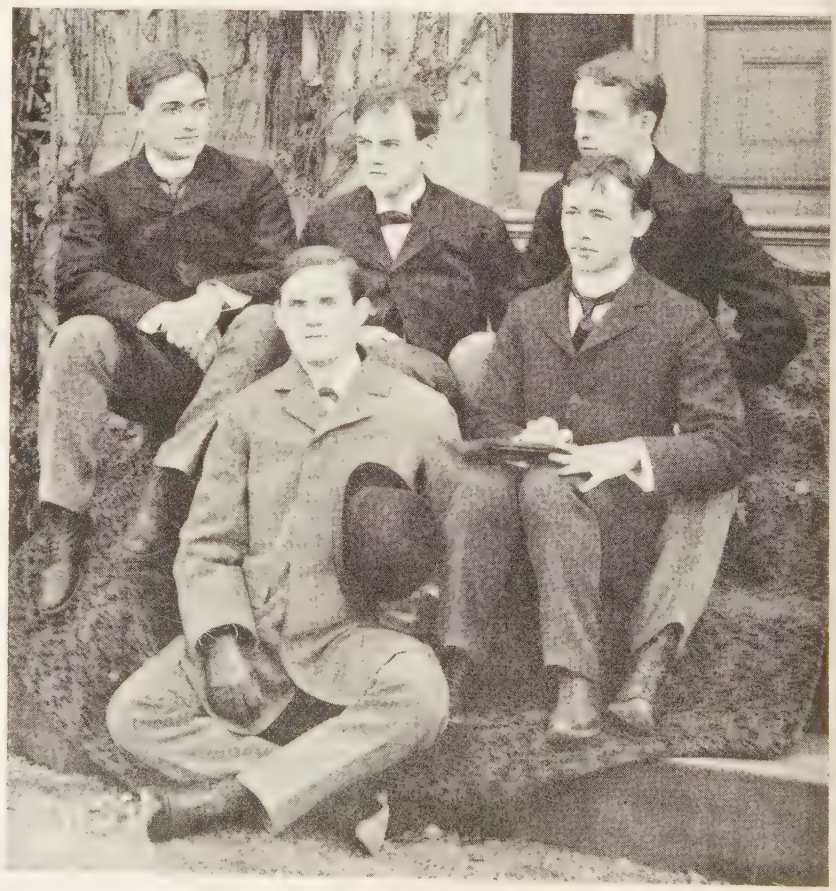
REV. CHARLES HENRY RIGGS came home the last of March from Nanking, China. He was present during the taking of Nanking and served on the Nanking International Relief Committee, helping tremendously to forward its efforts on behalf of the suffering populace by his untiring devotion and often at the risk of his life. He has been since 1932 on the staff of the University of Nanking where he has been doing a unique piece of work along the line of agricultural extension, especially in the designing of improved farming implements and machinery for the Chinese farmer at the price he can afford. He has often been called out to the countryside to advise on new methods of work.

Before going to Nanking he specialized in agricultural missionary work in Shaowu. He started experimental farms on which aid was given along the lines of crop rotation, new seeds, ways to destroy insect life, reforestation.

Before his appointment by the American Board in 1916 he had specialized in agriculture at the University of Ohio and had had practical experience on a mango plantation in the West Indies. Before joining the staff of Nanking he had received his Master of Science degree from Cornell University and his Bachelor of Divinity degree from Union Seminary, New York.

Mrs. Riggs (Grace E. Frederick) came to America with the children late in 1937.

Mr. Riggs was born in Aintab, Turkey where his parents were missionaries of the American Board. His grandfather was the noted linguist and translator of the Bible into various languages, Rev. Elias Riggs. See also page 218.



Brewer Eddy with four other members of the Yale Volunteer Band did a fine piece of interdenominational work in missionary education and promotion, following his graduation in 1898. Backing him are A. B. Williams, Lawrence Thurston, Brownell Gage and Charles Vickrey. This picture was taken by Marcelin Adams of Pittsburgh, classmate of Sherwood Eddy.

Secretarial Side Lights

The Senior Home Department Secretary of the American Board

THIRTY years ago on May Day a dynamic personality was added to the staff of the American Board in the person of David Brewer Eddy.

Brewer's black hair and brilliant eyes alone would have made him a man of mark. But he had other talents: golfing, ball playing, a good tenor voice and a flair for the dramatic. He was first tenor on the American Board quartet. As "David Livingstone" in the Pageant of Light and Darkness which was featured in Boston, Chicago, Cincinnati and elsewhere at the beginning of the second decade of this century he stirred the hearts of all.

Far more than most men, the life of Brewer Eddy has been built about a single motif—foreign missions. Perhaps it is his devotion to this cause which has given him his perpetual youth. It is difficult to find a man who has been damaged less by the years. He may not play ball and sing as formerly, but his eyes still sparkle while the words flow forth in impressive periods.

Strange as it may seem, Brewer Eddy did not originate in Boston, and he had done several things before he arrived at 14 Beacon Street. He was born in Leavenworth, Kansas, six years after his brother, Sherwood.

Brewer followed Sherwood east to Yale, where he received his bachelor's degree in 1898 and his master's in 1901. As a scholar he received his Phi Beta Kappa key; as a leader he was a member of the Yale Student Volunteer Band which stirred the young people of America. He was the one student chosen to speak at the Ecumenical Missionary Conference held in 1900.

After graduating from Yale he developed peripatetic tendencies, pausing for a year each at Auburn

Brewer Eddy

Seminary, Oxford, and Hartford Seminary, and interrupting his pursuit of knowledge to spend a year as traveling secretary for the Student Volunteer Movement.

In 1906 Brewer Eddy came as near to settling down as is feasible for such a restless spirit. He married Josephine Russell, the daughter of Judge Horace Russell of New York City, and became pastor of the Trinity Congregational Church of East Orange, New Jersey, which has been giving liberally to missions ever since.

Three years later he was invited to become Young People's Secretary of the American Board by Cornelius Patton to take the place of Harry Wade Hicks. In 1921 Wesleyan gave him a D.D. In 1927 he was made a Corresponding Secretary of the Board in the Home Department.

During the past thirty years Secretary Eddy has covered a surprising portion of the surface of the earth. During the World War he served with the Y.M.C.A. in France and with the British Ministry of Information. In 1922 he spent six months investigating international and industrial problems in Japan and China. In 1924 he looked into the interracial situation in Hawaii. In 1934-5 he spent seven months going around the world both studying political conditions and reloading his gun with missionary ammunition. His steady assignment with the Board has been the summer appeal and the cultivation of individual givers. Some of his thank-you notes for gifts to the Board are masterpieces.

Brewer Eddy has three sons and two daughters. Two of the boys have followed him through Yale and the third will graduate from Amherst this June, while one of the daughters is working temporarily with Ray Phillips in South Africa. Two sons and one daughter made honor societies for scholarship, and another son is on "the Dean's list."

Probably no one connected with the American Board has a larger acquaintance than Brewer Eddy. He is essentially an enthusiast. It is difficult to tell whether he is at his best on the platform painting a picture or in someone's home telling a story. Our friend has both devotion and charm. He combines the passion of a zealot with the grace of an urbane gentleman.

But best of all: here's a man who has invested his life—from student days to retirement—in the broader interpretation of world missions. Especially has he a message for the business man of the modern church. The financial results of his work have been most encouraging to him, as to his colleagues the world over.

A New Design for a New Day

By Theodore C. Hume

"REBUILD thy walls, thy bounds enlarge,
And send thy heralds forth."

It was like a sign direct from heaven! These words, the only legible portion of a charred hymn-book found in the wreckage after the Chicago Fire of 1871, were taken by the New England Church of that day as a mandate. The building which rose from those ashes soon became a center of Christian influence throughout a rapidly-growing Chicago, and, through its mission program, across the world.

Wiped out by a second disastrous fire in 1936, this same New England Church has just announced its plan to rebuild, once again, in the heart of down-town Chicago.

But this time it is to be much more than the repair of a ruined structure. What is at stake is nothing less than a major attack upon the unsolved problem of the American city church.

New England Church has undertaken a new design for a new day. It has taken upon itself the mission of the church to militant paganism and secular indifference in the great metropolis.

It is seeking, in four ways, to draft the blue-prints of the city church of the years ahead:—

1. The scale and nature of the new building are to be based upon scientific inquiry and thorough experimentation. Unlike many ecclesiastical dinosaurs of a generation that is past, the present building will be modest in size, accommodating just over 400 for public worship. It will be highly flexible in character, being adapted to four or five differing types of service each Sunday, and to a varied group program during the week.

New England Church knows the community it is to serve. Its ministers (Theodore Hume and Alva Tompkins) are convinced that, in defining unusual functions for this church, they are also touching the sources of its future strength.

2. The proposed program calls for radical concentration on "the special business of the Church," namely, the transformation of mind and heart and life of individual men and women and of the community. The secondary functions of entertainment and recreation are amply provided, in such an area, by other agencies.

New England Church defines its task in terms of a balanced four-fold program: (a) worship and preaching, interpreting Christian thought and ideals in terms vitally related to the needs of modern city people. (b) Christian social action, taking the form of a weekly Forum on current affairs, and numerous study groups on civic and social questions. (c) expression of religious ideals through the arts, notably music and drama. (d) friendly fellowship in groups, according to age and interest, and personal counselling.

3. The new building will serve the whole community, cutting across sectarian lines, which often wear thin in the big city.

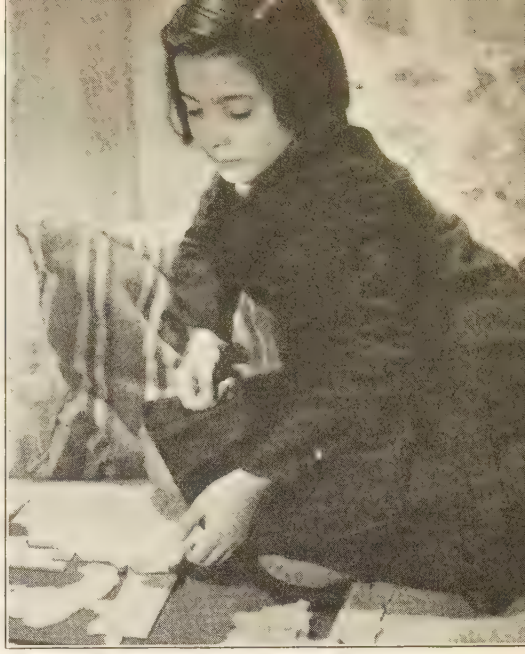
The vigorous architectural design may prove to be the most significant feature of the plan. It has been entrusted to the genius of Eliel Saarinen, formerly of Helsingfors, Finland, now of Cranbrook, Michigan, with whom are associated a firm of young Chicago architects, Perkins, Wheeler and Will. Mr. Saarinen, dynamic leader in the modern school of design, first achieved note in America when he was awarded second prize in the competition for the Chicago Tribune Tower in 1923, his design, though not selected for the building marking an epoch in contemporary architecture. He is deeply interested in adapting a vigorous modern style to the needs of a city church, and while abandoning the older forms of both the Gothic and Georgian tradition, he combines reverence and simplicity in a way that may herald a new day for the outward form of the American city church.

The present unit of the building which, as soon as the $100,000 fund is complete, will be erected on the historic site, fronting on Washington Square in the center of Chicago's Near North Side, will contain, besides the sanctuary and church offices, two auxiliary rooms aimed to relate the Church, in groups for study and discussion, to the life and problems of the city, and it is proposed to name them, respectively, for Victor Lawson and Graham Taylor, both of whom had a long and intimate association with New England Church.

The Chicago Congregational Union, which was founded within the walls of this Church in 1882, has taken an active part, through its Department of Research and through a special Strategy Committee, in shaping the plan to rebuild New England Church, which it regards as holding, in a sense, the key to the future of the down-town city church. Consideration is also being given to a proposal to erect a Congregational Headquarters Building on the remainder of the New England Church lot, providing a center for the Chicago Congregational Union, the Mid-West offices of the Missions Council and Education Society, and the Illinois State Conference. For the present, however, the rebuilding of the Church is alone in view.

Camera News

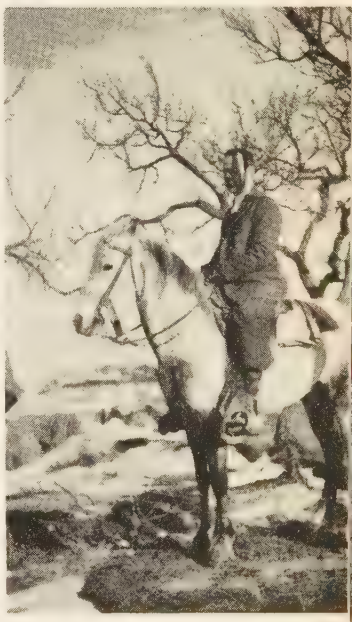
By Dorothy P. Cushing



"OH, BELOVED ALMA MATER

Alma Mater, strong and true
Be a star, brilliant and hopeful,
Leading on thy daughters true.
May thy rays so pure and lovely
In the darkness of the night,
Lead us all forever onward,
Enlighten all with their pure light."

So sing the students at the American Academy for Girls, Scutari, Turkey. At the top, a younger pupil working on a jig-saw puzzle. On the left proof that there will be no "pick and hunt" typewriting for these attractive older girls.



HORSE AND SADDLE DOCTOR

Swinging into the saddle on this swift little horse, Dr. William L. Nute, of Talas, Turkey, rides many miles annually to the villages on errands of healing. "Doktar, Geliyor!" goes the cry as eager eyes get their first glimpse of the familiar figure. Last year Dr. Nute made over 106 trips to villages and gave nearly 8000 treatments in his clinic.

SIX FRIENDS OF TURKEY

The Nilsons of Talas. (*Left to right, back row*): Paul E. Nilson, "Pater," head of the American School for Boys; Mary Emily, Sylvia Elaine, Harriet J., "Mater"; (*front row*): Dorothy Grace and Paul Herman.

FIRST OF FIFTY

A Circassian boy and his father on the threshing floor with old time tools. This farmer lad was one of the first 50 to be sent by the Government to the American School for a two year trade course.

Foreign Flashes

• *GEORGE SHEPHERD IN UNITED STATES*

Direct from Chungking, the new capitol of China, Rev. George W. Shepherd for the past five years lea as Adviser in the New Life Movement to the Generalissimo and Madame Chiang Kai-shek, comes to Americ for a brief furlough. He is speaking widely in the interests of the Church Committee for China Relief. " worked harder in Hankow than at any time in my life," said Mr. Shepherd in a New York press conference "I used to try and go out for a walk evenings for I had been working my head off on the thousand and on problems connected with the war. To walk out on the streets was one of the most distressing of experiences Families that had come in during the day were just parked along the road, on window sills; thousands an thousands of them sleeping on the pavements, some with bundles, some with nothing. Madame Chiang Kai shek organized teams of young girls, high school and college students, to circulate among these refugees, find out the needs of the women and girls and distribute things to eat. Nurses cared for the sick. Some were pu into industries. Those who could not care for their children we assisted by placing the children in the specia camps provided for that purpose. There are now 18,000 refugee children being cared for by Madame Chiang Kai-shek in the War Refugee Children's Homes."

• *HONOR TO CHARLES HENRY RIGGS OF NANKING*

The Decoration of the Blue Jade, one of the highest honors which can be bestowed by the Chinese Gov ernment for meritorious service and humanitarian work, has been given to Rev. Charles Henry Riggs of Nan king, China, by Generalissimo Chiang Kai-shek in recognition of his service during the taking of Nanking where Mr. Riggs was a member of the Nanking International Relief Committee and instrumental in saving many thousands of lives. This decoration has been conferred rarely on any foreigner. Mr. Riggs is now in America on a brief furlough. He also has brought back with him a beautiful silk banner suitably inscribed, hand sewn and given to him by grateful refugees. Another flag is with him too, a bloodstained, grimy banner with a red cross encased in a red circle, which flew over the refugee camp in Nanking and under which more than 200,000 sought sanctuary.

• *IN ELEPHANT LAND*

In Southern Rhodesia children from the kraals go to school in thatched roof sheds which herds of wild elephants often destroy. Arthur J. Orner who supervises these "light houses" says it costs about $1.40 to give an elementary education to these children—the only chance they ever have. Of this sum the Government contributes 68 cents. The American Board, supplying supervisor and teachers trained in our schools, pays 30 cents. The pupil must somehow find 42 cents and buy books. Hardly enough to take an American child into a cheap movie but one lad walked 6 miles—each way—to cut grass for 6 cents a day. He sold some tomatoes from his mother's meagre garden and finally trudged 6 more miles with a heavy bunch of bananas on his head to complete the amount necessary to get a reader.

• *IN A LANGUAGE THEY CAN UNDERSTAND*

A beautiful and significant ceremony conducted each year in Southern Rhodesia, Africa, is called the Seed and Hoe Consecration Service. Here is blended a long established native custom and a Christian practice. Men, women and children come with seeds and hoes. The pastor recalls how the people would bring grain to the chief to be blessed so that it might be productive. Here, he points out, we are bringing grain and hoes to God for His blessing on our work. At Chikore, Rev. Frank T. Meacham reports that the Community Demonstrator spoke on the parable of the Sower and then representatives of the congregation stood before the altar and repeated a pledge consecrating themselves to work with God in the planting and working of their gardens.

MAIL UNCERTAIN

While much mail comes through to North China missionaries untouched, much also shows obviously that has been opened and resealed—thoroughly sealed far beyond the limits of stickum! After 15 months first and second class mail were sent direct to Taiku and Fenchow. On February 9 and 10 hundreds and hundreds of pieces of mail were delivered to Harold S. Matthews. It took a week to deliver a year's accumulation of magazines, newspapers and letters. Mr. Matthews received 55 and Miss Emma Noreen, who had had practically nothing for a year, got 100!

TURKEY STILL MOURNS

Among the achievements of the late leader of Turkey, Kemal Ataturk, were the peace treaties with Greece and other Balkan countries and particularly with England. Admiral Birdwood, Britain's important Naval Commander who was defeated by Ataturk at the Dardanelles, came to Ankara to attend the obsequies although he had to be carried because of an infection in his leg from an old wound. He could not march in the procession but was seated on a balcony. He asked that some earth be placed under his feet and as the corge passed, with the assistance of others, he stood on this bit of Turkish soil in order that he might give his last salute to a good soldier and leader whom he felt worthy of his high homage.

MEXICAN YOUTH ACTIVE

One of the outstanding features of Christian work with youth in Mexico is the gathering in Guadalajara, the first Sunday of each month, of young people from different denominations. There are Congregationalists, Baptists, Episcopalians and Nazarenes. They were looking forward eagerly, wrote Miss Margarita Wright in April, to the first Convention of Young People to be held in May at Aguascalientes. A group of the boys planned to make the trip on foot over the mountains.

SPRING CLEANING

The possibility that in your attic there may be a small portable organ or a batch of good song books, youth hymnals and such, is suggested by Rev. Loy Long of Ahmednagar, India, where some 50 English speaking young Indians gather eagerly each Sunday evening in the Neighborhood Hall for a worship service. They love music and sing well—but they could do much better with an instrument to accompany them and books from which to sing. And if you have some NATIONAL GEOGRAPHICS or LIFES that would enjoy a sea voyage, send them via Harvey L. Meeken of the American Board, to India for the reading room at Ahmednagar. You save money and patience by shipping through the Board.

BETWEEN THE SOUP AND NUTS

Thanksgiving dinner at the Hugh L. Robinsons in Tunghsien, North China, was almost ready to serve. The doctor had not quite completed dressing for company when a call came from the hospital. He rushed off. As dessert was being served he returned and started his meal as though dinners were his main occupation. He had just done a Caesarean, saved a mother's life, and given her at long last a son who would live. "Just a little job between the soup and nuts," comments Mrs. Harry S. Martin. Dr. Robinson not only runs his hospital efficiently but carries on an effective health campaign outside. His bulletin board at the American School is a popular corner. His health talks at Jefferson Academy are featured. The fine obstetrical ward at Tunghsien Hospital was built on faith. In the earlier days they wondered if Chinese women ever would learn to come to the hospital for their confinements. Now it is "the thing" to come, if one even pretends to be educated, and to come for prenatal care as well as for the "blessed event."

ALONG THE INDIAN ROAD

(*Left to right*): Mr. Rajamanicam, Christian headmaster o Aruppukottai Nada High School (Hindu), the District Educa tional Officer, the Minister of Education of the Madras Presidency and a local Congress Leader. The Minister, clad in simple home spun cloth, speaks firmly against caste use of intoxicating liquors writes Rev. Raymond A. Dudley of Aruppukottai.

POULTRY CULTURE STRESSED

At the Vocational School, Vadala, India, boys are taught how to meet the needs of rural communities. They specialize in better hens, for poultry is an important source of livelihood. Here are two of the poultry superintendents, one holding a prize cock and the other calling attention to some A 1 eggs.

STRONG IN THE FAITH

Gopal is a student at the High School in Pasumalai, India. When Rev. Lloyd L. Lorbeer sent this picture Gopal was planning on baptism. His father, who stands here by his side, has been very ill and has found it difficult to procure the Rs.6 per month needed for his boy's tuition. The School contributes Rs.6 also. "They are strong in faith and in some way we hope the boy will be able to continue his education through High School," adds Mr. Lorbeer.

WELL, SIR, IF THIS AIN'T HUMAN NATUR!

When the Raymond Dudleys moved to Aruppukottai, India, these men did most of the box and furniture juggling. Constance, fourteen-year-old daughter, after careful observation, remarked to Mr. Dudley: "Do you know, Daddy, they work better when you are watching them!"

Here Comes the Postman

Return to Fan Village, Th Early Victim of War

"The 'Young Women's Club' et me, now no longer so young— ow matured and serious these oung women have become! Be- nd the happy smiles of welcome heir eyes were sad. Then came the der women's group—women of ıy own age. They, too, laughed ıd joked and wanted to know all bout my children and to tell me ll about theirs—no, not *all* about heirs; there were too many sorrow- ul details, and this was, after all, happy occasion. . . . Several of our ne village women walked in, ome with their recently unbound eet, to invite Mr. Hubbard and me o a welcome feast at the village. We tried to refuse. They would ot take no for an answer. We ccepted.

"Sunday found Mr. Hubbard with bad throat and sore chest, so I was left to go alone. . . . Twenty or o women and girls met me as I ame to the first street. Getting off my bicycle, I took their hands— such dear, hard, chapped hands. Their hands told me some things. . . .

"The village men, only a handful left now, came and made their low bows silently — their faces very deeply lined. They could not say what was in their hearts. After them came Mrs. W., whose life had been saved in childbirth through the timely aid of our nurse and Mr. Hubbard's motorcycle when he started his first Bible class for the village. . . .

"In the midst of the program we heard some dogs barking and the rumor was spread that a Japanese truck had appeared. The women were terrified, but this time it was only a rumor. . . .

"After an hour and a half of welcome they stopped to serve a meal of home-made village food mostly raised in their own gardens. . . . Then came the regular Sunday service, led by our Mr. Huang. I marveled at their simple Christian faith and courage in facing the extreme difficulties of this time. I marveled at the cheer and fortitude of them all. I was intensely touched by their prayers. Once they repeated and once they sang the Lord's Prayer, 'Forgive us our trespasses as we forgive those who trespass against us.' They felt the need of being able to forgive.

"As someone wheeled my bicycle to the door I rode home thinking of the sad tales (that I cannot repeat) heard from those present and thinking of the many who were not there. With difficulty could I see the road before me because of the tears in my eyes—such terrible losses—yet some distinct gains! 'These are they who have come out of great tribulation,' re-evaluating life and finding the way of inner peace. Here is Mrs. S. and the Buddhist group forgetting superficial differences, working together for the destitute. Here is Mrs. Y., her husband carried off and her harvest fields taken in the fall, smiling hopefully as we talked of new crops soon to be planted. Here is Li Chen Lan, telling me of the comfort she has found in prayer and trust in God during sleepless nights of terror. Her daily life of service and the calm sweet expression of her face reveal her inner strength and peace.

"Thus in the midst of great external evils some of my friends are winning spiritual victories and growing in Christian character."

Mrs. Hugh W. Hubbard
of Paotingfu, North China

Lintsing Again Under Japanese

"Lewis Gilbert got back from the country on the sixth; he immediately assumed responsibility for the keeping of the gates. But he hasn't been required to be there all the time, for not a single Japanese has appeared at the gate, even to inquire what is here. We have been let severely alone by them although they are living in our section of the city. We wish we knew whether or not they would continue to ignore us.

"On the 8th the Chinese made an attempt to dislodge them from the city but failed. There was firing of a more or less desultory nature all that afternoon but as dark came on, silence settled down and we had a good sleep the first part of the night. But at eleven the moon arose and then the racket broke loose in good style. There was heavy firing for two hours, bullets whistling across the Compound, cannons whining in the distance. . . .

"Although things are quiet on the street, the refugee women and children have remained in the compound. Every night the place fills up and in the morning many of them go home to cook their food. We have started classes for the children, games and songs for the little ones, reading and writing for the older ones. The majority of these folks are Mohammedans so we haven't got many into a Sunday School but they hear Bible stories on week days and don't seem to object! Church last Sunday was crowded with twice as many women and children as usual. . . . It is a most difficult task to keep 600 people in order in a sanitary way.

"The question of food is becoming a problem, for the Japanese are

not letting anyone cross the river and supplies are running low. . . . Today cabbage was selling at 55 cents a small head when ordinarily it is 35 for a large sized one. And grain is growing scarce. . . .

"The hospital still has about 40 patients. . . . We have some bad shrapnel wound cases and gunshot wounds who will probably be with us a long time yet. I did an amputation today and will do two more tomorrow and there is still another leg that I fear I shall have to take off. In his fright over the approach of the J. soldiers a man jumped off the roof where he was hiding and mashed his leg badly. I fear we cannot save it.

"But the little boy that was shot by J. soldiers last November is going to get well, I think. He is only about three years old, the only child of his parents, for his older brother was killed at the same time he was shot in the leg. He will very probably have a stiff knee all his life but I think we have been able to save his leg for him. He is a cute little thing although not a one of us has been able to get a smile out of him all the time he has been with us. He is a case that we will have to use gifts from home to pay the bill for; his parents haven't been able to pay but $10 for his care so far and his bill will run to $80 or $90."

Dr. Alma Locke Cooke of Tehsien and Lintsing, North China

A China Missionary Writes of India

"India is a marvelous and fascinating country. It is very different from China in race, history, and religious development; yet with a good many similar problems, such as that of achieving national unity, the backwardness of an enormous illiterate rural population, and so on. China helped me to understand India. . . .

"I saw a few of India's most famous sacred places. I saw men and women praying and bathing on the banks of the Ganges River at Benares; and the yellow marigolds heaped at the feet of the Small-pox Goddess and on Shiva's bull; I watched the Sikhs kissing the threshold of the Golden Temple at Amritsar, praying with rapt faces; the kneeling Muslims at great beautiful mosques on a Friday; the fat sacred bulls, arrogant in the crowded streets; the hairy, sacred men—one's heart ached at such true devotion, such tenacious loyalty to lower faiths, to unworthy gods. India's heart has a true gift for religion, a capacity for the highest —How many 'clogs to our souls' fetter us all! . . .

"Everywhere color and burning light! And the dusky-skinned, well-poised people! If you could only have seen them in their settings! The fine-looking, frank Christian leaders at the Conference [Madras]; the head of a project school of outcaste boys and girls, beaming with pride as he led me from room to room of pupils absorbed in their little undertakings; a proud Sikh lady, eagerly telling me at a Sikh luncheon of the loved customs of her people; another, a Hindu, passionately explaining the canons of Indian painting; the high-bred men and women at a garden party where we were sprayed with perfume and given flowers for our hair; the shy welcoming smile of a little sweeper caste woman (lowest of all) who showed me into the bareness of her tiny mud-brick village house, empty of everything but a few earthen pots and a ragged quilt—because I, too, was a Christian. It was a new world, but they let me in."

Dr. Alice Browne Frame of Tunghsien, North China, delegate from China to the Madras Meeting.

Either Hang Together or Hang Separately!

"We were all delighted at th excellent manner in which our Chi nese folk rose to the occasion [a Madras], and they themselves were I think, surprised by their ow achievements! Incidentally, Chin had the only delegation led by woman, China supplied the onl woman chairman of a section, an China furnishes one of the tw women vice-chairmen of the Inter national Missionary Council, all in the person of President Wu Yi-fang of Ginling College. . . .

"They (The Chinese) wan the church in America, especially its mission boards, to mean business in all questions relating to devolution and the actual transfer of responsibility to the younger churches. . . . Yet they want the older churches to stand by them in these years of trial. We are all in the same boat and the younger churches realize that, and they fear the possibility that the West will feel it can handle its own problems only at the expense of lessened support for their younger brethren.

"S. C. Leung, Chairman of the National Committee of the Y.M.C.A., said something which warmed the hearts of many of us. In the discussion of Dr. Goodsell's section, i.e., its report in plenary session, Leung said: 'This report says that we need more missionaries. We not only NEED them, we *WANT* them!' He then went on to explain why the verb should be the more affectionate one. . . .

"The distinctive message of Madras to the Christian world can be put in a double barreled sentence, but it only emphasizes something which did not need the meeting at Tambaram to be discovered.

"We live in a world where the fundamental problems of humanity are alike, both East and West, where men's sin and folly have nearly wrecked all prospects for a

ghter tomorrow, and where the urch must stand courageously, d *stand together* if God's purpose not to be thwarted. This means at there can be no relaxation of ssionary effort in the fields of the unger churches, and this contin- d missionary effort is for the sake the older churches no less than r the younger churches. Cer- inly these were the convictions hich were brought home to many us over and over again with emendous emphasis. They be- me, before the meeting was over, most axiomatic, with no suggestion there being any ground for de- ate."

Earle Hoit Ballou of Peiping, North China Delegate to Madras

Mary Wishes We All Could Come!

"How I wish I could invite you ll to visit us when we are celebrat- ng the seventieth anniversary of he opening of Inanda Seminary! Later in the year we shall make ublic observance of the anniversary, nviting former students and friends of the school. On Wednesday we shall hold a special chapel service in memory of the early days, and then make a pilgrimage to Mrs. Edwards' grave. Mother Edwards, as she was affectionately called, was a pioneer in the education of native girls, and Inanda is a living monument of her devoted service.

"The new school year began on February 8, with over 270 girls coming from many areas, from cities, from native townships, from rural districts. . . .

"I wish you could know my pupils. There is Deborah, a clever, quick-witted girl who is easily at the top of the class. There is Elizabeth, plump, good-humored, elected school chairman, in charge of the Saturday evening entertainment programs. There is Evelyn, who can do almost anything with piano keys. Some of them are slow and quiet, but plug along at their work and do well in examinations. Others are lively and talkative, in class as well as out, and at the end of the term suddenly realize that they'd better settle down and study. Some are good, some are bad, as might be expected in any group of boarding school girls. A few of them spend most of Saturday afternoon working with a hoe as punishment for misconduct, while the fortunate class with no members marked receives the Honor Board on Monday.

They wear their uniforms, white blouses with dark blue or black gym costumes, and look very nice as they set out for a walk with the teacher in charge. The chief attraction of the walk is that they may see their 'brothers' on the road, even though they are not allowed to speak to them. There is a boys' school, Ohlange, about three miles from us, and we occasionally have inter-school events. On week-days the girls wear khaki blouses with their gyms, so that in the class-room they have a very tidy, orderly appearance.

"One letter isn't long enough to tell it all! . . . But I do want you to know that I am thinking of you, and that I appreciate every letter I receive from friends at home."

Mary A. Beals, Inanda, South Africa

Books

Recent Publications

Board of Home Missions

Children's Day Service of Worship for the entire congregation by Max H. Webster. 4 pp.

What Happened to You by Max H. Webster. Children's Day dramatic service to be presented by the church school. 6 pp.

Tillotson, Our Texas College. 6 pp.

We should have written a notice long before this of the book by William Webster Hall, Ph.D., now Dean of the American College, Sofia, Bulgaria and published in Sofia, 1938. It is called *Puritans in Babylon* and is a history of the American Board Mission in Bulgaria from 1878—when the work in Bulgaria was part of the European Turkey Mission—to 1918—when it was part of the Balkan Mission. The book, "in memory of James L. Barton, 1855 –1936" is a study in purpose and procedure. In his first chapter the author goes back to the beginnings and development of the work in Turkey and in his second he treats of the beginnings of work in 1858 among the Bulgarians which cut across political and to a certain extent racial, boundaries. But Mr. Hall's interest was in the areas which constitute present-day Bulgaria. Also, he was especially interested in the mission and the missionaries, rather than in the evangelical movement in that country. He wanted to know what were the motives, aims, policies, methods of these American workers,

and these he found in their letters to the officials of the American Board, which the Board has preserved, bound in great volumes. This was intimate, first-hand, contemporary material, not intended for publication, therefore a very free expression of the views of the writers; it included uncensored accounts of political developments. The writer does not neglect the political changes and their implications. He gives a full account of the abduction of Ellen M. Stone, the aim of the abductors, the position of our State Department in the matter. Publication work, the *Zornitsa,* colportage, mission schools, industrial education, touring, relief, the World War, all are treated, but the greatest interest attaches to what is neglected in most histories of mission work: the personalities of individual missionaries, the conditions of their lives, their opinions, their achievements. A scholarly piece of work, this big volume lacks one thing, an index, although the very detailed table of contents goes far towards making up for this lack. The book was made a publication of *Studia Historico-Philologica Serdicensia.*

●

Fleming Revell has just issued a book by Charles S. MacFarland, General Secretary Emeritus of the Federal Council of Churches—*The Christian Church in a Day of Crisis* —which reviews a number of books that deal with various aspects of that subject: books by Hugh Ross Mackintosh, Walter M. Horton, Hermann Sasse, Nicolas Berdyaev, Emil Brunner, Nathaniel Micklem, Hendrik Kraemer, Edgar P. Dickie, Reinhold Niebuhr, Adolf Keller, Alfred E. Garvie, Canon F. R. Barry, W. R. Matthews, D. S. Cairns, Clarence R. Skinner, Hugh Vernon White, Charles Hartshorne, Jacques Maritain, Thomas Hywel Hughes, Rufus M. Jones, P. G. S. Hopgood, A. Eustace Haydon, B. C. Plowright, Sir Josiah Stamp, Paul Hanley Furfey, George W. Richards, Archbishop Temple, William Adams Brown. The book is an invaluable guide for ministers who wish to keep abreast of contemporary thinking, and a great help to those to whom these various volumes are not easily available.

●

Macmillan, as the latest volume of its "Great Issues of Life Series" publishes *A Testament of Faith* by P. G. S. Hopwood in which the author helps his readers give reasons for the faith which is in them: the witness of their own actual experience of religion as life; the witness of those who have given their lives for truth, for service; the witness of their own ideals. *The Art of Conducting Public Worship,* by Albert W. Palmer, President of the Chicago Theological Seminary, offers practical help to ministers, both of large and of small churches. It has chapters on preaching; the music program; special prayers; special services; architectural settings; worship through symbols—as silence, a reverent attitude, processional, pulpit, choir gowns and minister's gown, giving; worship and the social gospel; prayer as the heart of worship; the theological assumptions of worship; and what worship may do for men in deepening insights, in renewing faith and vision, and in many other ways. *God in History,* by Otto Piper, guest professor at Princeton Seminary reveals Christ as the fulfiller and master of secular history. The aim of the book, which is based on lectures given at New College, Edinburgh, is to give a survey of history from the Christian point of view and in the light of Biblical revelation. *Essential Christianity* by Professor S. Angus of St. Andrew's College, University of Sydney, Australia, urges a simplification of doctrinal statements, and effort on the part of members of all faiths to unite in spirit and aim. Th volume "is a challenge to the Chris tian laity. The clergy and ecclesi astical experts have not been con spicuously successful in removing th causes of disunity or in cultivatin the underlying unity amid all ou theological diversities." *George W Truett* is by Powhatan W. Jones Truett has been pastor of the Firs Baptist Church of Dallas, Texas since 1897. A North Carolinian his early youth was spent on a farm at the age of twenty he founded and became principal of Hiawassee Academy in Georgia, before he went to Texas and was for a time connected with Baylor University He worked in France during the War; was thrice elected President of the Southern Baptist Convention. and in 1934 was elected President of the Baptist World Alliance.

●

Friendship Press gives boys and girls of junior age eleven true stories built around the adventures of missionaries and Christian nationalists in various countries in *Far Round the World* by Grace W. McGavren. The names of only two missionaries are used: Dr. John Hay of Paraguay and our own Frank Laubach. *One Gospel for Mankind,* by the American Board's Hugh Vernon White, is a 72-page pamphlet in which he says: "I have not hesitated to point out as plainly as I could what seem to me the spiritual necessities for a permanent world outreach of the Christian faith . . . if a compelling conviction can be established for the outreach of Christianity into the non-Christian world, then the whole matter of Christian missions is on a firm basis." He points out that Christianity is a universal religion; that most other religions are racial or ethnic, limited in principle; that the two other universal religions, Buddhism and Mohammedanism, do not claim that their founders incarnate and reveal

H, as does Christ, who remains central reality and power of Christian faith; the Christian rsionary brings men face to face h God. *How* he does this is the ject of the fourth chapter; the h and last is given to the answer- of the many questions people about missions.

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The Jewish Publication Society America (Philadelphia) cele- ates its golden jubilee this year, d one of its books is *The Phari- s*, by Louis Finkelstein, Provost d Professor of Theology at the wish Theological Seminary of merica. His own words are the st introduction to the work which s an attempt to present a compre- nsive survey of the economic, cial, and political factors which lped to determine the course of wish thought in the biblical and st-biblical periods. . . . The main esis emerging out of this analysis that the prophetic, Pharasaic and bbinic traditions were the products a persistent cultural battle, car- ed on in Palestine for fifteen cen- uries, between the submerged, nlanded groups, and their oppres- rs, the great landowners . . . the harisees drew the energy which nabled them to remake world ought, from the Prophets . . . harisaism is Prophecy in action." Of interest to Americans is the arallel he draws between Pharisa- m and Puritanism, a "resurgence f Pharisaism. . . . A strong sense f duty; an astonishing talent for elf-discipline; a hunger for learn- ng; an inner, partially unrecog- ized, urge for freedom; a curious nixture of idealism and realism . . . atred of the ornate and devotion o the simple: these and many other ttributes of mind and character nark Pharisaism and Puritanism as win movements." *Holy Scriptures: With Commentary* is a series of which the first volume was published in 1908, the second in 1937. The 1939 volume on the Book of Numbers is by Julius H. Greenstone, Ph.D., LL.D. It is written in a simple, popular form and takes account of recent linguistic and archaeological discoveries.

•

Harper's and Brothers has published recently for the International Missionary Council *Evangelism for the World Today*, edited by John R. Mott. He asked over a hundred and twenty-five religious leaders three questions to answer in the light of their own thought, observation and experience: What does the subject signify to you; what aspects of the Christian Gospel are most relevant in these days; what has characterized the work of evangelism, which has been most fruitful in deeply satisfying and abiding results? The most relevant portions of their replies are in this volume.

•

Cokesbury Press (Nashville, Tennessee) publishes *Meditations on the Holy Spirit*, by Toyohiko Kagawa, translated by Charles A. Logan who knows Kagawa and passes on to the reader Kagawa's manner of speaking, his humor, his joy and his faith. He writes of the Holy Spirit as revealed in Christ's life, in the acts of the apostles, in Paul; he writes of it as Truth, as Comforter, as Sanctifier. *The World's Religions*, by Charles S. Braden is a popularly written short history of all the great religions of the world. It presents the facts and leaves the reader to draw his own conclusions as to the value of each. The founder of each religion, its scriptures, its conception—if any—of a future life, its modern aspects, are among the many subjects treated in this compact volume. *Tricks Our Minds Play On Us* by Karl Ruf Stolz, Dean of Hartford School of Religious Education is a book on mental hygiene, treating in a readable, simple way, of mordid fearfulness, nervousness, egotism, sentimentalism, and a number of other subjects. The author received his Master's degree from Northwestern University, his doctor's degree from the State University of Iowa, has lectured on clinical psychology, and has written books on pastoral psychology and the psychology of Religious living.

•

Of *The Case for Theology in the University*, by William Adams Brown (**University of Chicago Press**) Hugh Vernon White says: "This is a very refreshing little book; and its assumption that theology can be made non-sectarian and empirical gives promise that some day the university may actually make theology the queen of sciences again, and that religion may be brought into its normal place in the total plan of education."

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China Inland Mission: *By Faith . . .* written by Dr. and Mrs. Howard Taylor (published in Philadelphia) is an account of the life and work of Henry Weston Frost, Director Emeritus of the Mission, told largely in his own words from his autobiography, letters and other records. The book happened to be published in the golden jubilee year of the Mission. Dr. Frost is still living.

•

Privately Printed are three small volumes sent us, one of which, *William Richards*, by Samuel Williston, Dane Professor of Law in Harvard University, is of special interest to the American Board, for it is a brief biography of William Richards, one of the Board's early missionaries to the Hawaiian Islands, who later became adviser to

their king, codifier of Hawaiian laws, promoter of fundamental legislation, ambassador to the United States, England, and France, securing acknowledgment of the independence of the Islands. He organized the educational system of the Islands, also. We might refer here to the fact that an account of the privately printed autobiography of William W. Peet, missionary of the American Board still living, appeared in the "Personnel" section of our April issue. *The Missionary Significance of the Lord's Prayer* is by Lee S. Huizenga, a veteran medical missionary now in China, where he has ministered especially to the lepers. It shows the Lord's Prayer as the basis of missionary expansion, its method, its ultimate aim. (The book can be had for $.75 from W. B. Eerdmans Publishing Company, Grand Rapids, Mich.) *Thronging Echoes: Sketches in Remembrance Martha Barber Eaton,* by Edward Dwight Eaton (Murray Printing Company, Cambridge, Mass.) was "written under the spell of the symmetry of her character, in reverence for the noble self-dedication of her life, and in gratitude for the joy and blessing she was to all who knew her, most of all to the writer himself." *Master Thoughts for Victorious Living* is a beautifully printed little compilation by Dumont Clarke of 285 quotations on 58 subjects, a group of quotations to each subject on one page with space below for the reader's own thoughts. (Can be ordered through your bookseller from the Paul M. Hinkhouse Press, New York. Paper covers 25 cents, postpaid; limp leatherette cover $1.00 postpaid.)

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Columbia University Press has just published *Jedidiah Morse,* by James King Morse, who calls him "A Champion of New England Orthodoxy," and devotes himself in his book to that aspect of his career. He has also been called the father of American geography; was for thirty years minister of the Congregational Church at Charlestown, Massachusetts; was one of the founders of Andover Seminary; and founded *The Panoplist* in 1805, which three years later combined with the *Massachusetts Missionary Magazine,* became the medium of the American Board in 1818, and in 1921 the property of the Board under the name MISSIONARY HERALD. Our magazine is specially interested in him for this reason and also for the reason that he was a member of the American Board's Prudential Committee 1815–1821 and took part in the ordination services of its first missionaries. Gordon Hall wrote him the last letter he wrote from American soil.

Christians in Action* By Seven Missionaries

THEY write from all parts of China, both "free" and "occupied." The North China chapter, one of the best, is from Earle H. Ballou. All tell an amazing story of Chinese Christians among their people. Of courage; of great sacrifices carried with good cheer; of generosity and sharing—hospitality to refugees time after time, and month after month, in Central and West China, but with similar asylums in every occupied part—"I was a stranger"; of good will and lack of vindictiveness. Ever the impulse to worship. Air-raid alarm over the congregation: "Let us remember that God is our place of refuge and quietly trust in him. Will those who feel that they must get back to their homes leave as quietly as possible, and the rest of us will continue the service."

But deep in the hearts of the writers are the ever-pressing questions of the time. Among the students: "What good would it do to love our enemies?" "Let Jesus love the Japanese." She couldn't. But they were unable to forget that that is what Jesus said and what Jesus did. . . . "Where does Christian patience end? Shall we call a halt on a clear issue of conscience, or go on and perhaps reach a stop on an issue of no importance?" . . . Arguments as to war, in general and in particular. The Chinese leaders "most of all revealed an irreconcilability to a situation which will be endured only so long as it cannot be cured. To admit that the situation is permanent, or that it cannot be cured, would have been regarded by that group as fundamental treachery. Chinese independence is part of their faith, among the things which may be unseen at the moment, but which are eternal."

R. E. C.

*Christians in Action. Longmans, Green, $1.00.

"No enterprise in the world rests upon sounder intellectual and spiritual foundations than the kind of foreign missionary work carried on by the American Board."

PRES. DONALD J. COWLING

This, That, and the Other

Rural Life Sunday

The appointed time for the observance of Rural Life Sunday is the fifth Sunday after Easter, which falls on May 14 this year. Where it conflicts with the observance of Mothers' Day it is suggested that the following Sunday be used.

An order of service together with suggestions for the observance of the day have been prepared by Mark Rich. These may be secured from the Town and Country Department of the Board of Home Missions at 287 Fourth Avenue, New York City.

The Juliette Derricotte Foundation

Those who knew Juliette Derricotte will rejoice that her name and influence are being perpetuated by a Memorial Foundation. Through Miss Derricotte's travels and lectures in India in 1928 and 1929 under the auspices of World Student Christian Association the Indian college students became interested in the problems of the American Negroes. They have coöperated with Mrs. Sue Baily Thurman in creating a travel scholarship which Mrs. Thurman finances through her lectures, recitals and exhibits on "The Beauties of Indian Civilization."

The current recipient of this scholarship is Miss Elizabeth Ann McCree of Boston, a senior in Fisk University, who has already lived in Hawaii. Next May she will sail for India in the company of Miss Margaret Bush, a senior in Talladega College. The girls will spend some time at the Woman's College in Istanbul, Turkey and at the American University in Cairo, Egypt. In India Miss McCree will study at the University of Bombay and Miss Bush at the University of Calcutta.

A New Puerto Rican Lecture

"Learning to Know and to Love Puerto Rico" is a stereopticon lecture written by Fred L. Brownlee and illustrated with 49 colored slides. Although many of the pictures are retained from the preceding Puerto Rican lecture, the text and arrangement is wholly new. Together they give a vivid picture of a beautiful island combined with a fresh statement of our work through church, school and hospital for her people. The question "What and why are we doing in Puerto Rico?" is answered effectively.

Six new slides have been added to the lecture "In the Crowded City," which deals with the home mission study theme of the year.

Both lectures can be secured from the depositories of the Missions Council in Boston, New York and Chicago upon payment of the transportation charges.

Children's Day Goes Realistic!

This year's Children's Day dramatization published by the Board of Home Missions is very different from the speak-a-piece-and-sing-a-song-about-the-daisies type of service which has been commonly associated with the day. Three young people who have just returned from Student Summer Service exchange experiences, which are dramatically presented by the children. One incident comes from the ranching country of the West, one from a mining section of the Southern mountains, and from a New England hill town. Each is a vivid bit of life carrying with it a spiritual message. Together they present an appealing picture of the purposes for which the Children's Day offerings are used. A worship service is also provided which is more than a program. It might be described as a spiritual exercise focussed on the needs of the children of America. Both the dramatization and the worship services are sent free of charge by the Board of Home Missions to church schools which take a missionary offering at that time.

The author of both the dramatization and the worship service is Max H. Webster who writes out of his experience both as a summer student and as a home missionary in Montana and as a pastor in northern Vermont. At present he is the associate secretary of the Vermont Conference.

An Inside Story

Here is a notable coincidence. A missionary and delegate from Japan appeared at Dr. Mott's door one morning and handed him a resolution prepared by the Japanese delegation in the hope that it might be considered and voted by the meeting as a whole. Dr. Mott, leaving for a period of worship, slipped the paper into his pocket.

After the worship period, as all were leaving the hall, a missionary from China handed Dr. Mott a sheet of paper saying: "The delegation from China has been praying over this for some time and would ask the conference to consider some such resolution before the close of the meeting."

Dr. Mott was amazed to find the two papers somewhat similar in expressions of concern for Christians in various lands, although neither delegation had any knowledge of the fact that the other group was considering such a resolution.

At Dr. Mott's suggestion the two missionaries combined the resolutions into one, changing little of the phrasing and none of the content, and returned to Dr. Mott with two Chinese and two Japanese delegates.

These agreed on the joint resolution and it was presented and adopted. It appears on page 120 of the March issue.

"What Now, America?"

Rarely have the American people needed to do more thinking than right now. One of the duties of a free church is to encourage people to apply their intelligence to the problems which confront the nation. Part of the difficulty is to get at the facts. Headlines scream rather than inform.

One of the functions of the Council for Social Action is to supply our church people with the information upon which they can form an intelligent opinion. It has now made available a study packet on *What Now, America* which can be secured for $1.00 (address Council for Social Action, 289 Fourth Avenue, New York City). This contains twenty-five different items ranging from a small book and a large map to mimeographed sheets. Among the writers are Normal Angell, John Gunther, Raymond Gram Swing, Cordell Hull, Robert Dell, Kirby Page and Senators Borah, LaFollette, and Gibson. There is even a dramatization of the Munich Conference of last September. In addition to being worth the money, the packets give one the pleasure of a surprise. The purchaser is astonished at what he gets!

Have You an Unoccupied Wheel Chair?

One of the pensioners of the Ministerial Relief Division living in Alabama who has long gotten about on crutches has gotten to the point where this means of locomotion is no longer possible. He has had to give up going out on the porch which surrounds his house or across the road to the church of which he was once pastor. A wheel chair would remedy this situation. To purchase one on a relief pension is impossible; the people of the community are so poor that there is only one used car among the members of the church. If an unused chair could be found it would bring new life to one who has labored long and effectively for our churches. Should you be interested, write to Superintendent F. P. Ensminger, 1416 No. 23rd Street, Birmingham, Alabama, for further information.

A Hymn of Praise

Paul M. Hinkhouse, publisher i New York, has brought out unde the title "A Hymn of Praise," a original Chinese hymn tune calle Chi Lo Yin (Song of Greates Joy). The melody is that of a ancient Chinese lute tune. Th words printed in a Hymn of Prais are by George Conder.

The hymn tune (Chi Lo Yin) was first sung with English word as a Hymn of Praise by Lucius Scott, baritone soloist of the Hall Johnson Choir, accompanied by Gertrude Bartel at the opening conference in the national campaign of the Church Committee for China Relief in New York. It was selected to be China's first contribution to the Christian hymnology of America by Theodore Van Yorx, choral director and former tenor soloist at St. Thomas' Protestant Episcopal Church, New York City.

Copies of "A Hymn of Praise" (tune Chi Lo Yin) may be purchased for thirty cents each, postpaid, from the Church Committee for China Relief, 105 East 22nd Street, New York City.

In Memoriam

John Kittredge Browne

Harvard's oldest alumnus in point of years and the American Board's oldest missionary, was born in Saxonville, Framingham, Massachusetts, on the Fourth of July, 1843—nearly ninety-six years ago.

His life was uneventful until he reached his majority—when he experienced religion "largely through the prayers and example of a pious mother"; when he decided to make something of himself and entered Phillips-Exeter; and when he cast his first vote for Abraham Lincoln.

After his graduation from Harvard in '69 he studied theology at Andover, served for three years (1872–75) the Cambridgeport (Mass.) Chapel Church, and after ordination went out to Turkey under the American Board.

In 1876 he married a Mt. Holyoke girl (who came from America to Constantinople to meet him), Miss Leila Kendall, niece of Deacon Edward Kendall of the Pilgrim Church of Cambridge.

They set up housekeeping in Harpoot, a hill town in Eastern Turkey, brought up a choice family of children (including Dr. Alice Browne Frame now of North China), gave thirty-seven years of fruitful service to the Cause of Christ in that great field, and "retired" in 1912 when Dr. Browne was in his seventieth year.

But he was not allowed to retire from active work: he was sent by the Board to the Pacific Coast where for nearly twelve years he traveled and spoke, spoke and traveled, in a memorable work of enlightenment and inspiration in behalf of Missions.

When his wife died in 1923 he felt moved to return to his native state. So at the ripe age of eighty he gave up active service (for the most part) and joined his beloved missionary colleagues in the Walker Missionary Home in Auburndale—where nearly sixteen years later, on March 23, 1939, he quietly slipped away to the "Home Over There."

And just before he died he re-

The Art of Conducting Public Worship

A new book in a field of interest and importance to every pastor. It has just been written by our president, Albert W. Palmer, whose earlier book, "*The Minister's Job*," is especially designed for college students considering the ministry as a vocation. Obtainable through any bookseller.

The Chicago Theological Seminary
5757 University Ave., Chicago
Catalogue on application.

arked to an acquaintance: "I have d a happy life; I am grateful."

Dr. Browne had some rare qualities r Christian service in any sphere. e was a man of great physical and oral endurance. A good foundation r this was laid in his youth on the axonville farm. Though not a great holar, he was a natural student with power of application and a genuine ariosity of mind. He had a rare gift f language.

Another quality was amiability, a enial friendliness. A native pastoral nstinct became highly developed in im.

And these qualities were prominent n Browne, the missionary. With remarkable resiliency he labored for early four decades under conditions hat we of this soft age cannot imagine. lmost daily he faced hardships and angers on and off the beaten tracks of hat great Harpoot field, as he sought o take new ideas, new hope and new ife to 2700 villages, and to minister o the needs of scores of churches, chools and orphanages under his care.

Many times have we ourselves heard im speak of those experiences in the words of St. Paul: "In journeyings often, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness—in weariness and painfulness, in watchings often, in hunger, in thirst, in fastings often, in cold and nakedness—in perils among false brethren—in deaths oft."

Yes, Missionary Brown had the staying power of a true apostle—but even more did he continue throughout to reveal that innate and highly developed interest in people, that cheerful friendliness which burns away barrier after barrier of racial and religious prejudice, and opens the human mind to the reception of the divine message. It was this genuine love for people—for the Kurd and Turk, and especially for the Armenian—that radiated so naturally from this missionary of the Pilgrim Congregational Church of Cambridge.

But there was one more quality in Dr. Browne's character—a quality that made him not only a rare preacher and worker in Turkey, but also a particularly powerful promoter of Missions among the churches of America: and that was an inspiring buoyancy of spirit. Nothing could down John K. Browne. He walked the waters with a Savior.

This great missionary speaker, this teller of marvelous stories, this warm-hearted friend of old and young, a welcome guest in hundreds of homes throughout our land—this man never knew when he was defeated, never doubted clouds would break and the glorious sun come through; perceived in what others called depression the creative urge of man, saw in human suffering a great chance to grow in knowledge, and ever looked beyond the machinations and war machines of the mighty to the triumph in human society of the "Lamb of God who taketh away the sin of the world."

—E. F. B.

Schuyler S. White

A very quiet, modest, unobtrusive man, and one not so easy to become really acquainted with! But in our nearly thirty years in Japan together, and in these past eight years and more since we returned home in 1930, we were thrown together rather closely at times, and came into fairly intimate relationship. We frequently served together on committees in Japan, and we visited each other's fields there and

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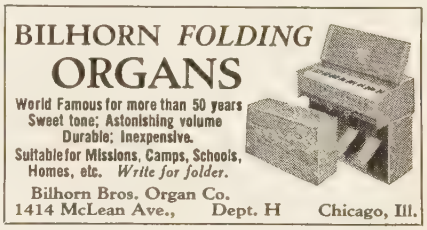
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worked together among the churches and with the local pastors.

On one occasion I spent some time in the Tsuyama district when he was living there, and was interested to note the very cordial relations existing between him and the pastors and the churches. They sought his advice, and seemed to have full confidence in his judgment.

Once when I was spending the summer alone at Matsuyama, he came down and shared my "bed and board" for several weeks, and we toured that field together, and incidentally enjoyed the hot springs at Dogo, and the sea-bathing at Baishinji. He was, in his quiet way, very companionable, and showed always a keen interest in all phases of our work, both in the churches and in the schools. His coming made that a never to be forgotten summer for me.

Perhaps my first real acquaintance with him was in the summer of 1893 when four of the Mission families—the Albrechts, Allchins, Whites and ourselves—assembled at Kobe, under the aegis of Dr. Taylor, to await the arrival of the busy stork. There Schuyler and I were thrown together daily, and this common interest forged a close bond. I remember his amused expression when he reported one day that his wife, having waited considerably beyond the expected time, declared that she was "going to give up the whole business and go home!" However, all stayed on the job, and the Mission was enriched (?) by the addition of Eugene, Marion, Kenneth and Wellington that summer.

It was at that time that Schuyler taught me to ride the bike, and in due time we had many spins together along the coast, and the good fellowship that goes with such.

And speaking of bikes—he used one a good deal in his work in rough, hilly country around Tsuyama; and some think it was this heavy wheeling, with the loads of books and tracts he always carried, that precipitated his bodily breakdown. It came about that he had to give up riding, and I bought in his fine "Columbia" machine, and used it for many years.

As for some of his general characteristics, I should note that quiet, unassuming nature and manner, and his rather marked frugality of words—a trai which later Calvin Coolidge evidentl attempted to imitate! But he spok from the heart, and his words ran true. He had deep convictions, an while never controversial, he was alway ready to back up his beliefs with good hard work. A conscientious worker, willing coöperator, a true Christian gentleman.

He had also that trait that all ad mire, and the Japanese perhaps espe cially so—the spirit of loyalty. Loyalty to his family, his fellow-workers, hi Mission, his friends, his Board. And his education at Harvard and his theology from Yale, never interfered, of course, with his supreme loyalty to his Lord whose he was and whom he served with full heart. During his stay in Pasadena he always was interested in the Japanese church there, and did what he could to help in that work as his time and strength allowed. The pastor and some members of that church were present at the funeral service and expressed their deep sympathy with the family. Some of them stepped out of the line as they went up to look into the casket and came to

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shake hands with me as I stood at the desk.

And of course Schuyler was a deeply religious man, as was indicated by his choice of a life work on a foreign field, and his whole-hearted devotion to that work till compelled by ill health to discontinue. That spirit of quiet but deep and persistent piety left an abiding mark upon many in that Okayama sector.

HORATIO B. NEWELL

The Chronicle

SAILED FOR THE FIELD

Miss Olive S. Hoyt, from Vancouver, March 18, returning to the Japan Mission.

Rev. and Mrs. George D. Wilder, from Los Angeles, March 18, returning to the North China Mission.

Rev. Henry J. Bennett, from Seattle, March 20, returning to the Japan Mission.

Mrs. Louise Gliem Fisher, from New York, March 24, returning to the Marathi Mission.

Rev. and Mrs. James M. Hess, from New York, March 24, returning to the Madura Mission.

Rev. and Mrs. John P. Dysart, from New York, March 24, returning to the East Africa Mission.

ARRIVALS ON THE FIELD

Mrs. Elizabeth S. Stelle in Tunghsien, North China, in February, returning to the North China Mission.

Miss Josephine C. Walker, in Foochow, China, February 16, returning to the Foochow Mission.

ARRIVALS FROM THE FIELD

Mr. Theodore S. Oppenheim of Jaffna College, Ceylon, in Vancouver, March 10.

Rev. George W. Shepherd of China, in New York, March 20.

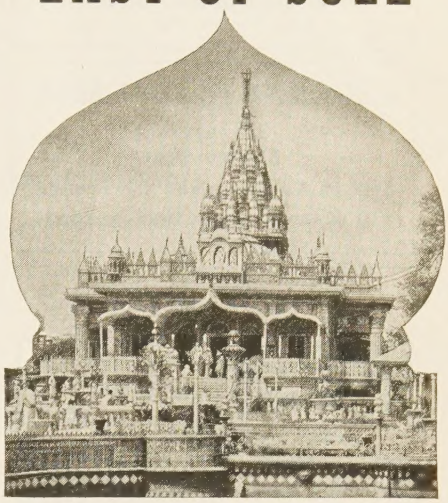
Rev. Charles H. Riggs of Nanking, China, in New York, March 30.

MARRIAGE

Miss Sally Elizabeth Bradley of Madura, South India, to Mr. Alan Francis Butler Lusk, April 1, 1939, at All Saints Church, Malabar Hill, Bombay, India.

WHEN THE CALL LEADS . . .

"EAST OF SUEZ"



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DEATHS

Rev. Samuel Holden, former pastor at large in the District of the Central South, at Beaumont, Texas, on March 12.

Rev. John Howland, missionary in Mexico 1882–1928, in Claremont, California on April 5.

Dr. Meda Hess Patchell, medical missionary in Turkey 1893–1897, 1903–1906, at Laguna Beach, April 1.

Daniel Hand Educational Fund for Colored People

Total Income received from Investments from June 1, 1938 to February 28, 1939	$56,178.75
Month of March, 1939	5,592.53
Total for 10 months ended March 31, 1939	$61,771.28

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Retirement Fund for Lay Workers provides annuity benefits for lay workers in Congregational churches, colleges, societies and other institutions, on a contributory basis. Membership, December 31, 1937, 504. Assets $267,094.

The Pilgrim Memorial Fund is a permanent foundation for the Annuity Fund, held in trust by the Corporation for the General Council. The income supplements the minister's annual payments toward annuity benefits. Net collections, December 31, 1937, $5,035,503.

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Youth calling unto Youth

* * *

At the Midwinter Meeting of the Missions Council in January, the months of May and June were set apart in the church calendar as a special season for emphasis on our foreign missionary work under the American Board.

It is most appropriate. The American Board was founded in this season of the year because four young men petitioned the churches in Massachusetts in the Spring of 1810 to send them as foreign missionaries. May is the season when youth dreams and arises to action.

Through a century and a quarter the American Board's history is symbolized in "Youth calling unto Youth." The continuing purpose of the Board is to enrich the life of the world in all its areas with the love of Jesus. The 441 missionaries who serve under the Board today sailed to the foreign fields in the days of their youth. They are the present-day representatives of more than 4500 missionaries who for 129 years have been the American Board. All of them embarked upon the high adventure of youth to live their lives teaching and ministering to the people of other lands who otherwise would not have known of the transforming love of God.

The work of a century has demonstrated its vitality in that during these difficult years the indigenous churches in all lands have sacrificially contributed to maintain the work, and a larger number of trained national Christians than ever before are actively engaged in carrying forward the work of churches, schools and colleges, and hospitals.

Thus today in an hour when the shadows of fear and hate fall across the horizon, the gospel of love and peace is being preached to larger numbers in the fields of the American Board than in any other year in its history. A greater number of students are enrolled in our middle schools, colleges, and theological seminaries than ever before. More money is being raised on the mission field today by national Christians for the maintenance of this great work than is being contributed by the Congregational and Christian Churches of the United States.

The strategy of the American Board's work has been to make each church, school, or hospital self-supporting as rapidly as possible in order that the Board's arm may be ever available to help the national churches go forward into new areas of service. Thus every dollar contributed by members of the Congregational and Christian Churches to this work is multiplied in its effectiveness by a larger sum contributed for this work by the national churches of Japan, China, the Philippines, India, the Near East, and Africa.

The great fact that this work has been thus appreciated should encourage our churches to give more liberally to a cause so manifestly deserving of support.

In 1880, after seventy years of operation, we had 397 missionaries working with 1427 national workers in 719 stations and out-stations, with 17,000 church membership. Today we have 441 missionaries working with 5730 national workers in 2813 stations and out-stations, with 112,980 communicants and a total church constituency of 250,452, in a total population of 43,779,554. For these areas the American Board has accepted responsibility.

This work is being carried on through 782 churches, 6 theological and 22 normal and training schools, 10 colleges, 57 middle schools, 976 primary and elementary schools with an enrollment of 83,175 students. The Board's work includes 23 hospitals and 41 dispensaries, with 37,651 hospital in-patients, 179,383 dispensary patients, with 691,098 total treatments.

In the early years of the Board's history the extent of its work was largely measured by the number of missionaries. The great expansion of this work has been made possible by the development of competently trained national workers. Gradually the missionaries were able to associate with themselves young national Christians. Today the missionaries are associated in churches, schools, colleges, and hospitals, with national Christian leaders who are among the world's great leaders of the Christian faith.

It is these younger churches with young nationals, college graduates, earnest Christians, that call to our American churches to send them new missionaries of the highest devotion and training who will work shoulder to shoulder with them in this great adventure.

The American Board has voted to send out 43 new missionaries to fill vacancies on the foreign fields just as quickly as the necessary funds for this purpose can be secured. The Board also needs to reinstate the grants which it had to cut from the support of our national workers during the depression.

Never in the history of the Board was there such a ringing call of "Youth calling unto Youth." The call is for the dedication of life and for the dedication of money in order that we may accomplish those things which only money can make possible.

The work of the American Board is dependent upon the gifts of churches and individual friends. Churches are urged to choose one of the Sundays of May or early June as an occasion for the special presentation of this work. All gifts for the regular work of the American Board are given apportionment credit.

Churches which have a special relationship with one of the missionaries of the Board are invited to write for the latest information regarding the work or missionary in which they are interested. Inquiries concerning literature, envelopes for a special offering on American Board Sunday, or for speakers should be addressed to the office of the Missions Council in New York, Boston, or Chicago, or to the Home Department of the American Board, 14 Beacon Street, Boston.